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Famous Bible Scholar and Teacher Tells of

An Unfair Attack Upon **Premillennialism**

By Dr. Wilbur M. Smith
Fuller Theological Seminary; Editor, Peloubet's Notes,
Distinguished Bibliographer 135 North Oakland, Pasadena, California

A book has recently appeared entitled The Millennium, to which I feel compelled to give some serious attention in these columns for three reasons: first, the author, Dr. Loraine Boettner, has given to our generation a number of well-written volumes, including The Reformed Doctrine of Predestination, Studies in Theology, and Immortality, and is recognized as a normally dependable conservative scholar; second, any volume of 370 pages on the millennium, if written with care, de-serves consideration; and third, this particular work is one of the most unfortunate pieces of Biblical interpretation I have come upon for a long time. It is not only unforunate but unfair, and in many places untrue, and the bit-ter criticisms made of those with whom the author disagrees must be answered.

Many Assertions Grossly Unfair

In many places in this work, the assertions are, as I have said, grossly unfair. For example, at the conclusion of the book (pp. 364 ff.) Dr. Boettner lists twelve of the principal heresies of the early church: Docetism, Montan-Monarchianism, Arianism, Apollinarianism, Pelagianism, etc.,

and then says, "Add to these Premillennialism, and you have a roster of the principal errors in the early Church."

This is a terrible statement in view of the fact that practically the whole of the early church was premillennial in its position on the

(Continued on page 6)



Dr. Wilbur M. Smith

Excuses of Sinners Answered From the Word of God

By Alexander Marshall

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and I must needs go and see it: I pray thee have me excused."-Luke 14:18.

A distinguished person in the East at great expense provided a sumptuous feast and invited many. When the Have you loved your neighbour as time came for the arrival of the guests, they all absented you have loved yourself? "Oh, themselves and sent excuses. The fact was they did not wish to go, and not having the courage to say, "We will not," they said, "We cannot." Whatever may have been their reasons for refusing to speak out their minds and attend the feast, their excuses were extremely foolish (Luke 14).

The first said, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." What was the hurry? Could he not have gone at some other time? The second was not a bit better. "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." What harm could have come to the oxen by giving them a night's rest? Besides, whether they were value or not for the money he paid for them, they were bought. But the third excuse was the worst of all: "I have married a wife, and there-fore I cannot come." Why didn't he go and take his wife with him?

"All Things Are Ready, Come"

The spiritual application of the story must be evident to all. God, at an infinite cost, has provided a feast for perishing sinners. He has commanded His servants to go into all the world and proclaim the good news to every creature (Mark 16:15).

"All things are ready, come! Come to the supper spread: Come, rich and poor; come, old and young;

Come, and be richly fed."

The invitation is universal. None is excluded. "Whosoever will" may come. Millions have partaken of the feast and are now in the glory; millions more are on the way, and still the cry is heard, "Yet there is room."

Worldly people have pictured the Christian life as gloomy and melancholy. They have imagined that the partaking of the gospel feast fills the heart with sadness and causes a shadow to rest on the countenance. They don't seem to know that the gospel is "glad tidings of great joy," not sad tiding of great misery.

The persons in the parable were invited to a "feast," not to a "funeral"; and in the parallel account as recorded in Matthew 22: 2, we are told that it was a "marriage feast."

"I Never Did Any Harm in My Life"

Such an excuse has often been given. Let me ask, Is this your excuse? Do you really mean that you have never done any harm? Have you never sinned in thought. word, or deed? Have you never cherished an impure, unkind, or

wicked thought? Have you never spoken a hasty word, told a lie, or attempted to mislead any one? Have you loved God with all your heart, soul, strength, and mind? you have loved yourself? "Oh, no," you reply, "no one has done so." Never mind others just now. You admit that you have sinned. If one were found guilty of breaking the laws of his country, who would believe that he had done no harm? There is no use in concealing the fact that you have not been what you ought to have been; you have not done what you should have done: in other words, you are a sinner, and the Word of God declares, "The soul that sinneth, it shall die" (Ezek. 18:4); 'The wages of sin is death" (Rom. 6:23). Take your place as lost and ruined in God's sight, and give up all attempts to excuse, or cover up your sins. They cannot be hid from God.

(Continued on page 8)



Alexander Marshall

Is Premillennialism a Modern Doctrine?

By the Late T. C. Horton

(Horton and Dr. R. A. Torrey were founders of the Bible Institute of Los Angeles.)

The object of this article is to prove that premillennial teaching is not a modern concoction as some have been charging, but has ever been the hope of the church of God from the days of the apostles. From earliest times the great students of the New Testament have understood that this dispensation, like all those preceding it, would end in failure as far as man is concerned, and that the blessed and only hope for this sin-cursed world is the personal return of the Lord Jesus to establish His kingdom,

There are those who constantly seek to belittle this position, claiming that those who hold this view are composed of insignificant preachers and teachers of rather recent years; that this doctrine is dangerous and that its effect is to paralyze evangelistic and missionary effort. (Dr. Horton lists scores of the greatest ministers, commentators and missionaries who have held the premillennial

There is no doctrine in Scripture so well calculated to induce a surrender of life and means to the Lord's cause and to immediate and strenuous effort to fulfill His command to give the Gospel to a lost world. We can challenge these brethren who charge that this teaching cuts the nerve of Christian endeavor, to produce a like list of names of missionaries and evangelists. The teaching that the world is gradually getting better every day through human efforts carries no such inspiration to service. (See Titus 2:11-15.)

The word "millennium" is derived from the Latin word "mille" meaning a thousand, and "annus," a year, and, in a scriptural sense is used with reference to the thousand years of Christ's reign on earth (Rev. 20:4-6). Today we have the a-millennialists who consider this figurative and do away entirely with millennial teaching.

The Cambridge Bible says with reference to Revelation 20:4, "This passage is quite sufficient

foundation for the doctrine even if it stood alone, and there are many other prophecies which, if not teaching it plainly, may fairly be understood to refer to it" (the thousand-year reign of Christ).

The Greek equivalent to the word is "chilaid" and the early Christians were known as "Chiliasts," the doctrine then being, as Harnack says, to all appearances "inseparably associated with the Gospel itself."

A PRE-millennialist, then, is one who believes the teaching of Scriptures to be that the world will not be converted in this present age, but that God is taking out from the world a "people for his name" (Acts 15:14). They hold that when this purpose is completed, the Lord will return to the church and there will be a first resurrection, according to I Thessalonians 4:13-18. New Testament teaching was so interpreted from the very days of the apostles.

Gibbon, renowned author of The Decline and Fall of the Roman Empire, says: "The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of fathers from Justin, Martyr and Irenaeus-who conversed with the immediate disciples of the apostles-down to Lactantius who was the preceptor of the son of Constantine. It appears to have been the reigning sentiment of all orthodox believers. It was productive of the most salutary effect upon the faith and practice of Christians."

Says Harnack, "The claims of Chilianism are sufficiently met by the acknowledgment that in former times it was associated with the Gospel itself."

Mosheim says, "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met no opposition until the time of

Bishop Newton, "The doctrine of the Millennium (Continued on page 7)

Mass Evangelism—

1. We Rejoice When the Gospel Is Preached and Souls Are Saved Through Any Evangelist.

2. We Believe in Co-operation Between Bible Believers in City-Wide Revival Efforts and Otherwise.

3. We Avoid Fellowship With Enemies of Christ and the Bible, but Gladly Work as Far as We Can With Good Christians Who Differ on Minor Points of Method and Doctrine.

By Evangelist John R. Rice

For nearly twenty-four years
THE SWORD OF THE LORD has tried decide things on an emotional to be a mouthpiece for evangelism, and never against evange-

Unfortunately widespread confusion has been brought about by attacks on fundamentalists, attacks on proven evangelists who have won the greatest number of souls in the last half century, and by the compromise of some who think evangelism will succeed better if it is controlled by Christians and unbelievers together, with no line of demarcation. say there is widespread confusion, and "God is not the author of confusion."

This confusion comes partly from the bias of good people who

basis, on love and friendship instead of Bible principles. This confusion has resulted also because of widespread paid propaganda, financed in the name of evangelism, to divide churches, to smear some Christian leaders and Christian schools who are standing where they have stood through the years. The confusion is encouraged also by some who have long been against the hard-hitting, sincondemning evangelists who contended earnestly for the faith and who did not shun the reproach of Christ. Those who were against Sam Jones, Billy Sunday, R. A. Torrey, and evangelists still alive

(Continued on page 5)

Linda Jo Rice at four weeks. The editor's ninth grandchild.

by John R. Rice

With the reader's kindly forbearance, I want to mention my family this week. Many who love and pray for us are interested in every note about the family and rejoice in God's blessings upon us.

The Editor's Ninth Grandchild, Linda Jo Rice

We publish this week the picture of little Linda Jo Rice, baby daughter of Billy Carl Rice and Joanna, the editor's fifth daughter. This is the ninth-grandchild and the first one to have the name Rice! Joanna married Billy Carl Rice and did not change her name, so I have a granddaughter named Rice! We congratulate the proud mother and father and pray for little Linda Jo God's best bless-

Joy Rice Graduating From Wheaton College

On June 9th the editor's sixth daughter, Sarah Joy, graduates

from Wheaton College, as all of her sisters have before her. We congratulate Joy on being elected to the Wheaton Scholastic Honor Society. Twenty-one out of the class of nearly 400 were given this honor. Joy, 20, has made a fine record. She sings for the Lord, teaches a Sunday School class of teen-age girls, is a soul-winning Christian. After graduation Joy comes into the Sword of the Lord office full time as one of my secretaries in the editorial department, where she has been working part-time while attending college. Again congratulations, Joy, on your fine work in college and the honor so well earned! Long training has made Joy valuable in the office, a good typist, an accurate proofreader, a helper who pleases her father very much

Congratulations, Miss Viola Walden, on 24 Years With THE SWORD

THE SWORD OF THE LORD began September 28, 1934. But the first of June the same year Miss Viola Walden, new graduate from high school, came to work in the church office at Galilean Baptist Church, Dallas, under the pastor who is the editor of The Sword of the LORD. So she began with the work

(Continued on page 4)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Latt.D., Editor and Publisher EVANGELIST WALTER E. HANDFORD, Assistant Editor EVANGELIST ROBERT L. SUMNER, Contributing Editor EVANGELIST BILL RICE, D.D., Contributing Editor JAMES O. CULBERSON, Circulation Manager

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DR. RICHARD V. CLEARWATERS, pastor, Fourth Baptist Church, Minna, Minn.;

DR. BOB COOK, vice-president Scripture Press, Wheaton, Ill.;

DR. M. R. DEHAAN, Radio Bible Class Broadcast, Grand Rapids, Mich.;

DR. BOB JONES, evangelist founder Bob Jones University, Greenville, S. C.;

DR. BOB JONES, JR., president Bob Jones University, Greenville, S. C.;

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DR. BOB JONES, JR., president Bob Jones University, Greenville, S. C.;

DR. BOB SHULER, Solicent Tennessee Temple Schools, pastor Highland Park Baptist Church, Chattanooga, Tenn.;

DR. BOB SHULER, former pastor Trinity Methodist Churchy Los-Angeles;

DR. JOKK SHULER, evangelist, Baldwin Park, Calif.;

DR. OSWALD J. SMITH, pastor of the Peoples Church, International missionary leader, Toronto;

DR. LOUIS T. TALBOT, Chancellor of Bible Institute of Los Angeles;

MR. PAT ZONDERVAN, publisher, Grand Rapids.

MR. BERNIE ZONDERVAN, publisher, Grand Rapids.

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Bible Believers Should Stand Together on the Fundamentals to Promote Scriptural Evangelism

By Dr. Bob Jones, Sr.

When we read the headlines in the papers, we sometimes feel that many people we thought to be conservatives have compromised with the modernistic crowd. As a matter of fact, this present compromise in some evangelistic movements simply reveals how many church people had already, in their hearts, compromised with the modernists. We are now learning who is who. However, we are finding that God has thousands of uncompromising, orthodox, Bible-believing Christians in different denominations who have never yet bowed their knees to the false God of religious liberalism. This compromise on the part of church members we thought to be in our orthodox crowd is bringing together in Christian fellowship God's fighting, orthodox

It is significant that the writer, who is just under seventy-four years of age and who is supposed to be out of the running, has now more invitations for speaking engagements around the world than he has had for twenty-five years. If God's orthodox, Bible-believing preachers and laymen will stand together, they can take over the evangelistic leadership of this nation, for the present wave of evangelistic compromise is going to spend itself pretty soon. So now is the time for us Bible-believing Christians to stand together, not so much organically, but as individuals, and to stand on the eternal, fundamental principles that have bound Christian people together through all the ages. These fundamentals are: The Bible is the Word of God; the Lord Jesus Christ was born of a virgin; He was God incarnate; He died a vicarious death on the cross; He bodily arose from the dead; we are saved by grace through faith in His atoning blood; and there is salvation in no other name.

Only Born-Again Men Are Capable of Spiritual Leadership

If a man's heart is spiritually right, he will think logically about spiritual matters. Now, do not misunderstand. Becoming a Christian does not make a man a great scientist, or a great mathematician, or a great historian. It is true also that being a great scholar in all such fields of learning does not give a man spiritual apprehension. An unconverted Ph.D. is just as blind to spiritual matters as an unconverted bum who panhandles his way down the street. Our Lord made it plain that . except a man be born again, he cannot see the kingdom of God."

We can afford to sit at the feet of a mathematician when we need to know a solution to a problem that some of us as humble Christians may not be able to solve. But a Ph.D. does not know anything about spiritual matters unless he is born again. Yet Christians may learn mathematics or science or history by studying; but the greatest scholar in the world cannot by studying apprehend the spiritual. Nicodemus was a scholar and a religionist and was a logical reasoner when he said to our Lord, "... no man can do these miracles that thou doest, except God be with him." But Jesus told him he could not see the kingdom of God until he was born again.

We would rather sit at the feet of the humblest Christian in the world to get spiritual knowledge than to sit at the feet of the greatest scholar the world ever saw if the scholar has not been born

- THE END

A missionary story for Young and Old



in his hand get up and

walk slowly away. He had not

come for medicine. Daudi watched

him leave and then drew me aside

here but to hear the news of Sim-

"Kumbe, he may have heard

M'bovu can't get much good out

Daudi picked up his eye drop-

"Bwana," came a voice behind

In Tanganyika Territory, East Africa, Missionary Paul White runs a little hospital with native assistants to heal the sick and win souls. One assistant, Simba, was nearly me, "may I have the blue medikilled in an African village. Rescued by the missionary and his helpers, the arrow-head cine?" removed from his chest, he is very sick. Daudi is the chief assistant and preacher. Hezeroni, the African mail carrier, tells how the witch doctor has accused Simba of throwing a spell on an African woman and they try to kill him.

CHAPTER IV

Surgery

I was using my newly arrived instrument. An old African man was sitting before me and I peered into his ear. His mouth was wide open. Daudi came up and grinned.
"Bwana," he said, "as you look into his ear he feels

sure that you can see even as far as his throat."

"Kah," I said, "look into his

Daudi peered in. "Heh, Bwana, surely this is a machine of wisdom. Hoh, now we can know whether we have moved the wax or not. We can also tell, Bwana, if there is inflammation in the ear or-heh, many things. It is very good."

Then he said, "Bwana, may I go towards the village of M'bovu? On a hill just beyond it is a relation of my father. I have words that his eyes are bad, and our black medicine should be just the thing. May I go later in the morning and give him this medicine?" "Heh, you may go, Daudi, but

be careful what you do as you pass through the baobab grove. We do not want to have trouble with you as well. I would hate you to return with an arrow in your back or a spear in your leg. By the way, Simba's a bit easier this morning. His temperature is down to 100, but there is still something about him which I don't like. There is a lot of fluid in his chest which I must get away. I shall do that in the theatre this afternoon."

As I spoke I saw an African and pedalled down the hill. with red mud in his hair and a

"Wait," I said, "until it is your turn and we will see what medicine you require.' "Bwana," said another voice, "it

is time my wife went home. There is no one to cook my food." "Kah," I said, "and how long

has she been here?' "Was not her baby born yester-

day?' I answered that one with a

"Bwana," said the carpenter, "I want some two-inch nails."

And then came Sechelela's voice. "Where is the Bwana? We want him quickly in the place of babies.

The day seemed to pass at high speed and in the rush of doing things I noticed the coming and going in the hospital of some strange faces, folk who were a little furtive in their actions. Several of them seemed to be standing around doing nothing, while one peered through the window of the operating theatre. I thought nothing of it. Perhaps they were from a distance, and just interested.

In the early afternoon I went up to the theatre armed with a handful of glass rods, some rubwhispering, "Bwana, that one is ber tubing, some corks, a roll of M'bovu's spy. Kah, why was he sticking-plaster, a bicycle pump, and a pickle bottle. I walked into the empty theatre, closed the outside doors and went into the that Simba is not so well but theatre proper, shutting the flyproof doors behind me. I put my of knowing that I'm going to armful of gear down on the oper-make special apparatus this afternoon in the operating theatre." a cork into the pickle bottle. I was just in the process of boring pers and got on to an old bicycle a hole in this cork when I looked down and some feet away, with

(Continued on page 9)



"Wine of Morning," feature-length color film produced by Unusual Films, of Bob Jones University, has been termed "the most spectacular production in the history of Christian films." The story, written by Dr. Bob Jones, Jr., is a fanciful dramatization of the life of Barabbas—the man whom Pilate released at the demand of the mob and on whose cross Jesus Christ was crucified. In the scene above—filmed on the Bob Jones University campus—the trial of Jesus before Pilate is about to begin.

It Can Be Done

By the Editor

Do not let anybody tell you that these days you cannot have great revivals, that you cannot build great soul-winning churches, that you cannot reach masses of common people with the Gospel. It simply is not so.

One of the many, many proofs that the Gospel is still the power of God/unto salvation, that hard work after the New Testament pattern, plain evangelistic preaching in the power of the Holy Ghost, the house-to-house visitation, going after sinners in the Bible fashion will get the same blessed results as ever, is Brother Gene Lowry and the Bible Baptist Church at Richmond, Virginia. These notes are written Sunday afternoon. I came here Thursday afternoon to preach Thursday afternoon, three times Friday, then on Saturday night, and three times Sunday.

Four years ago Brother

Lowry came here to Richmond to start a new work beginning with nothing. He had just graduated from the Baptist Bible College at Springfield, Missouri. He had only preached twelve times in his life! Besides that he had what seemed an insuperable difficulty. With a cleft palate his speech was very, very difficult to understand. But he felt God had called him to preach, and he would not be discouraged.

Services were started in a residence, then in a lodge hall, then a small church was built, and now a large auditorium seating about 800 and the adequate Sunday School space is occupied. It has not been completely finished, but a beautiful auditorium is provided, comfortably seated, and the Sunday School section, now not completely finished, is in use.

Dob Jones

We often quote statements made | main true to Him." by former students, but we could almost fill volumes with statestudents and also of former stuin school. One of them has been there three years, and the other things they learn, they will learn you. how to live. We are glad for the stand you have taken in these days of apostasy. Our prayer is that the school may always re-

I wish we could pass on to all you folks the letters we rements made by parents of present ceive. Surely God is in the work of Bob Jones University. You can dents. I quote from a letter just have a part in it. You can invest received. "We have two children some of the Lord's money in the some of the Lord's money in the work. You can turn the right kind of young people to the school so has been there just one year. It is they can be trained for the right wonderful to have a school like kind of leadership in the days that Bob Jones University where we are ahead of us; and you certainly can send our children—a school can pray for us. Thank you for where in addition to all the other your co-operation, and God bless

BOB JONES, FOUNDER BOB JONES UNIVERSITY GREENVILLE, S. C. (Advertisement)

In these four years the church has grown from nothing to some 800 members. They had 581 in Sunday School this morning. In the four years this man and church have raised \$100,000 for the Lord's cause, including the local church expenses and missions.

Brother Gene Lowry came from North Carolina, was converted in Temple Baptist Church, Detroit, under Brother G. B. Vick. He had talked with a well-known specialist about the possibility of an operation that would make it so he could speak plainly. The specialist wanted \$1,500 as a doctor's fee besides the hospital expenses. It seemed impossible.

But when a Richmond physician, a noble, good man, examined Brother Lowry, he felt he could repair the cleft palate in two or three operations so that his speech would be tremendously improved. But for how much? He would do it at no charge and as a contribution to getting out the Gospel! So Brother Lowry had his operation. Now he speaks very plainly, is a solid, good preacher, a hard worker. The family includes Mrs. Lowry, whom he met at the Baptist Bible College and four lovely chil-

All this talk about "the last days," "the great apostasy," and "you cannot now have great revivals," etc., that must displease the Lord. It simply is not true. If Brother Gene Lowry can start in a new field with nothing and in four years have a church of 800 members, have a Sunday School with 581 in attendance on an ordinary Sunday, have hundreds of people saved, and have adequate buildings which they are paying out, week by week, then others too can do the same thing. Wherever there is a need God will help people who are willing to work and cry and pray and preach the Gospel and pay the price for God's blessings in the power of the Holy Spirit-such men God will help to build a great soul-winning church for Him.

We thank God for the fellowship with Brother Gene Lowry and his good people at Bible Baptist Church in Richmond.

God has blessed our services these few days with a good many happy conversions, many rededications, and many holy vows to

"Wine of Morning" Acclaimed Most Spectacular Production in History of Christian Films

The president of Bob Jones University, Dr. Bob Jones, Jr., announced today that "Wine of Morning," an award-winning, feature-length, color motion picture produced by Bob Jones University, will represent the product of American colleges and universities at the International Film Festivai which began May 14 in Cannes, France.

Katherine Stenholm, director of Unusual Films, the Bob Jones University motion picture division, was selected by the University Film Producers Association to represent the United States at the International Congress of Motion Picture and Television School Directors to be held at Cannes and Paris, May 14-23, as a feature of the 1958 International Film Festival.

Mrs. Stenholm was to deliver a principal address in the Conference on the subject of the teaching of motion-picture production and will also present "Wine of Morning," a dramatic film based on the first-century novel of the same name written by Dr. Jones, Jr. In addition, Mrs. Stenholm showed "The Flying Angel," a new, color film which describes the motionpicture production training at Bob Jones University.

In making the announcement this morning, Dr. Jones remarked, 'I see from the agenda that, in addition to the University Film Producers Association, the Soviet State Cinema School has been assigned to the topic of the teaching of motion picture production. I can sincerely say that Bob Jones University, welcomes this opportunity to represent American educational institutions, and I feel certain that Mrs. Stenholm will present material which will be of interest to the directors of the cinema schools of many countries and others who will be present from all over the world."

Dr. Jones said further, "I understand that one of the aims of the United States in participating in these international conferences is to demonstrate the diversification of the products of our various independent universities. Bob Jones University was chosen as 'a fine case in point.'"

A member of the International Relations Committee of the University Film Producers Associa-tion remarked after seeing "Wine of Morning" that, in addition to its demonstrating the high quality of cinema training available in the United States, the motion picture's religious theme would demonstrate the freedom of American institutions to produce at their own initiative the kinds and character of films they need to serve their various educational missions.

The University Film Producers Association, composed of representatives of seventy-six leading American colleges and universities which offer courses in cinema, was organized as a medium for the exchange of ideas and discussion of topics of mutual interest. It does not attempt to regulate the standards or control the policies of its independent member-institutions, but rather functions as a representative agency in matters of common interest such as the forthcoming International Conference.

Mrs. Stenholm and Dr. Don G. Williams of Syracuse Universitywho has been selected as the other American delegate—will be guests

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS Please report both new and old addresses directly to The Sword of the Lord, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office, unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD Subscription Dept. 214 W. Wesley, Wheaton, Ill. of the Cannes International Film Festival and the French Institute of Cinematography during the sessions at Cannes and Paris.



Katherine Stenholm, chairman of the Division of Cinema of Bob Jones University, is director of Unusual Films, whose production "Wine of Morning" has been acclaimed the most spectacular of all Christian films.



An Old, Blind Beggar

"During my last visit to a small town of Western Crete," writes a good Christian brother in Greece, "I came across one of the saddest sights I have ever seen. It was an old man suffering from elephantiasis, who was going around ask-ing for alms. I gave him some small assistance and promised that I would try to get him into some charitable institution. Unfortunately, all my efforts have proved vain, due to his blindness and the disease from which he suffers. If this poor man had 5 or 10 dollars a month regular income, he could at least secure his daily bread for which he new has to go around which he now has to go around begging.

"But his story doesn't end here. He has two little nephews Constantine and Emanuel, who have been blind from birth. They are in desperate need of food and also used clothing, as they are dressed in rags, like their uncle. It breaks one's heart to see such conditions in age of so-called progress and civilization... I trust that you will try to help this poor, unfortunate family in any way vou can.

Old, blind, sick, ragged, hun-gry—how shall we convince such a man that God loves him? The Scriptures bring their own conviction as they are preached to the destitute of this world, but God wants us to go further and show our love in a practical way. We should like to supway. We should like to support this man regularly at \$10 a month, as well as provide immediate relief of food and clothing now. Ask the Lord what your share should be, and "Whatsoever he saith unto you, do it" (John 2:5). Gifts may be sent through the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. SL, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

Evangelist Homer Britton Recommends Open Air Campaigners

By the Editor

We are happy to have in the Sword office Evangelist Homer Britton, and he said some fine things about our friends, the Open Air Campaigners.

He worked with these good Christian people in Australia where they have been doing a fine work for sixty years. They opened many doors for Dr. Appelman and Britton when they worked as a team in their campaigns in Australia.

Brother Britton says:

"These men, through the unique means of a sound truck-what they call a gospel wagon-are reaching people in the highways and byways that are not being contacted by any existing church organization or evangelistic program. The men who have felt led to establish this work in North America are sane, sound, sensible gospel preachers with a burning compassion for lost men and women that are actually the arm of byways. They take advantage of the opportunity to minister to the whom we have mentioned before.

crowds gathered on the beaches in the factories, fairs, and such like for the proclamation of the glorious Gospel of Christ.

"We wholeheartedly recommend these brethren for evangelistic meetings, young people's conference speakers, etc.

"Their present headquarters is c/o Rev. L. M. Werry, Box 243, Lombard, Illinois.

"Already a successful branch is operating in Toronto, Canada, and their plans are to extend the work to the major cities of the United

On the United States Board of Reference of the Open Air Campaigners are Dr. Louis Talbot, Dr. Lee Roberson, Dr. Walter Wilson, Dr. Hyman Appelman, Dr. Oswald Smith, and other wellknown men.

Their doctrinal position is fundamentally sound and strong. The the church in the highways and work is constructive. The Sword is proud to recommend these men

The Editor's Notes

which grew into THE SWORD OF THE LORD twenty-four years ago. There is no way to measure the value of this noble Christian woman to THE SWORD OF THE LORD. She is often in the office an hour before others come working on the mail, preparing for the day. She often works until nearly 6:00 in the evening. She supervises other workers in the editorial department. She manages the advertising of our books for sale through THE SWORD OF THE LORD, and supervises this retail sales department, along with many other duties. She is called upon to counsel with heads of departments and the office manager about many, many details. She can write for The Sword important promotional articles, and she answers a flood of mail so that she is approached by many, many people who write her before the editor. Miss Viola is a devoted Christian, has won hundreds of souls to Christ, and finds great joy in going with the editor and Mrs. Rice to revival campaigns, when that is possible.

Our congratulations and highest praise for the editor's secretary, Miss Viola Walden, after twenty four years of service.

Windy City, Here We Come!

We expect great blessings at the Sword of the Lord conferences, to be run simultaneously in four Chicago area churches, from Monday night, June 9, through Thursday, June 12. Speakers are to be Dr. Bob Jones, Sr., famous evangelist and founder of Bob Jones University; Dr. G. Beauchamp Vick, pastor of Temple Baptist Church, Detroit, often called the largest church in the world; Rev. Jack Hyles, dynamic pastor of the tremendously successful soul-win-ning Miller Road Baptist Church in Garland, Texas; and Editor John R. Rice.

We have just secured the help of Bill Harvey, gospel singer extraordinary, for the Chicago conferences.

Services will be held at the Belden Avenue Baptist Church, the First Baptist Church of Harvey, the North Side Gospel Center, and Harrison Street Bible Church in Oak Park. Daytime services 10:00 till 12:00 and 1:30 till 3:00 -will be held in the Belden Avenue Baptist Church.

We will be glad to send circulars with full program, with schedule of messages, addresses of the churches, etc., to any inquirers. Write for a program of the Chicago area conferences, June 9-12.

We trust that many will drive in for these conferences from nearby states, or come by train or plane or bus.

Dr. Horace F. Dean of "Christ for America" Writes

We greatly appreciate a good letter from our brother, Dr. Horace F. Dean. He is founder and president of "Christ for America," an international spiritual awakening movement. Dr. Dean is a pioneer in promoting revivals. He organized the tremendous city-wide campaign in Philadelphia years ago, conducted by Dr. Hyman Appelman, and has promoted citywide, county-wide revivals and state-wide campaigns in many states.

Dr. Dean says:

'Dear Dr. Rice: "You should be commended by every staunch evangelical for your faithful stand against compromise with modernism which is being 'winked at' by many of our Christian leaders today who formerly were considered to be strong and dependable men.

"Especially challenging and basically helpful is your article

time decisions for salvation, and 4 "Just completed ten wonderful others who were not sure they were ever saved. There were 21 rededications of life . . . On the last night 33 parents went forward to declare that they were going to establish or maintain Christian homes Brother pastor of Berean Fundamental Handford is tops. His preaching is Christ-centered, biblical, and Then he says, "The meetings were Spirit-filled. His personal witness originally scheduled for May 5-11, ing is direct and convicting and but we had to extend them for he certainly comes into the com-

THE SWORD OF THE LORD and entitled, 'If We Compromise, What Happens?'

"Will you kindly have your cir culation department mail 25 copies of this issue to me as promptly as possible.

"With kind personal regards, "Sincerely in our Lord," (Signed) Horace F. Dean

President "P.S. Dr. Rice, feel free to use

this letter any way you wish." We are deeply grateful for the kindly words of many Christian leaders, pastors, evangelists, responsible men of God who approve of the stand of THE SWORD OF THE LORD and pray for us and encourage us.

Did Billy Graham Say It?

A friend in Rome, Georgia, sends a clipping from United Press, published in the Rome News-Tribune, quoting Dr. Graham, preaching in the Cow Palace in San Francisco:

"Pride is the root of all sin, according to Billy Graham.

"The 39-year-old evangelist, in probing the question of evil and its outgrowth before a crowd of 15,500 at the Cow Palace Tuesday night, explained that by pride he meant greed, ambition, hatred, and intolerance.

"'Pride caused Lucifer's fall," Graham said. 'And when Lucifer became Satan he must have landed on this planet.

"Graham described Satan as a 'tremendous personage' with great

"Satan Blinded Them"

"'If people don't read the Bible —or don't understand it, Satan has blinded them,' he said.

"The evangelist promised his listeners they would never go to Hell, because that place is reserved for Lucifer and his angels. "'But people will live in eternal darkness if they refuse to ac-

cept Christ,' he warned." Our Georgia friend writes, "Has Billy Graham actually gone this

far? Doesn't he believe in a literal

We do not know. If he corrects the statement in the Associated Press and from the pulpit in San Francisco and it is reported in the daily newspapers, we will know that he was misquoted. If he does not correct it in San Francisco and in the daily newspapers, then of course no one else has a right to change it for him. But sooner or later one who runs with modernists will try to please modernists. Whether that is why Dr. Graham is so quoted we cannot

Wanted: 1,000 Partners

Some magazines represent a well-defined constituency and so can depend upon this constituency, with a singleness of purpose, to help the magazine. One magazine is the voice of a great Bible institute, and the graduates of that institute properly feel an obligation to help the magazine and the great Christian institution it represents.

Another magazine represents an interdenominational organization. well organized with many officers, dispensing many favors, having the allegiance of many members. Naturally they support that magazine and properly so.

Other magazines are denominational organs and support a definite program of the denomination and receive the support of all who are active in the denomination.

THE SWORD OF THE LORD has no such organization or constituency back of it. We must depend upon those who stand for what we stand for, the stirring of revival fires, the preaching of the Gospel, the defense of the faith.

I have been praying and I want 1,000 people to assume an obligation to THE SWORD OF THE LORD this year, 1958. If you will accept a regular quota of 10, 20, 30, 50, 75 or 100 subscriptions and send us word to that effect, we will enter your name in a partner's file and you may send the subscriptions at a special rock-bottom rate of \$2 a year (50c a year additional in Canadian and foreign countries), a rate which we can make on group subscriptions where we do not have to do any promotion to get them. You may

appearing in the May 9 issue of send the subscriptions a few at a time, just so you agree to send the promised quota this year. You may have a Sword Sunday and get the subscriptions, or have the church put it in the budget, or get individuals to subscribe for themselves, or you may subscribe for others and send us their names, or you may send the money to our Ministers and Missionary Subscription Gift Fund. But we want 1,000 helpers, partners, faithful friends who will share this burden of spreading revival fires, winning souls, defending the faith, bringing revival to America! Will you be a partner with us in this blessed enterprise?

You may pay for subscriptions out of your tithe if they are gifts sent in Jesus' name. It is proper to use the Lord's money for the Lord's work, under the Lord's direction.

Select the quota which you think you can fulfill at this rockbottom price and write us, please, today. Will you be a partner, listed in a special file, helping us to bear this burden, saving the faith of thousands, winning souls, and bringing revival to America? Address The Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

'I know not why His hand is laid In chastening on my life, Nor why it is my little world Is filled so full of strife.

I know not why, when faith looks

And seeks for rest from pain, That o'er my sky fresh clouds arise And drench my path with rain.

I know not why my prayer so long By Him has been denied; Nor why, while others' ships sail

Mine should in port abide.

But I do know God is love, That He my burden shares, And though I may not understand, I know, for me, He cares.

-Grace Troy.

WHEN YOU CHANGE YOUR ADDRESS

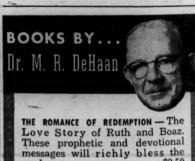
Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office, unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

Subscription Dept.

THE SWORD OF THE LORD
214 W. Wesley, Wheaton, Ill.







These prophetic and devotional messages will richly bless the reader \$2.50 \$2.50 JONAH - Fact or Fiction \$2.50 STUDIES IN I CORINTHIANS. THE TABERNACLE \$2.50 \$2.50 SIMON PETER \$2.50 SIGNS OF THE TIMES. \$2.50 THE CHEMISTRY OF THE RICOD \$2.50 ADVENTURES IN FAITH THE JEW AND PAIRSTINE IN PROPHECY \$2.50 508 ANSWERS TO BIBLE QUESTIONS. \$3.00 \$2.50 THE SECOND COMING OF JESUS.. \$3.00 REVELATION \$1.50 BROKEN THINGS. \$3.50 DANIEL THE PROPHET

ZONDERVAN PUBLICATIONS ORDER FROM YOUR BOOKSELLER

Evangelists REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS By the Editor REV. L. C. STUART, pastor of

Calvary Baptist Church, Tempe, Ohio, held a revival April 7 - April 13 at Missionary Baptist Church, Clyde, Ohio, Pastor William Kirby reports 22 were added to the church, including 14 first-time derededications.

EVANGELIST DICK MELTON (1330 Chadwick Circle, Memphis, Tennessee) has just held a successful revival at Tabernacle Baptist Church, Macon, Georgia. According to Pastor Ernest Saloom, there were 35 forward for baptism, and 12 by transfer of letter He commends the ministry of Brother Melton to any church desiring real Bible preaching.

"I never had a man to clean up a church by the preaching of the Word greater than Brother Tom, writes Rev. G. W. Turner, pastor of Calvary Baptist Church in Pecos, Texas, about a revival held by **EVANGELIST TOM** LANDERS (901 Nursery, Irving, Texas). He also reports 30 accepted Christ as Saviour and six others joined the church by let-

Rev. Dewey Godwin, pastor of Community Church, Skellytown, Texas, writes: "We have just closed an 8-day revival with EVANGELIST D. EUGENE COUCH, 802-3rd Street, S. E., Hickory, North Carolina. Had best revival that I have witnessed since my three-year stay here. The whole town was talking about it. We had eight clear-cut decisions for Christ, two came for-ward rededicating their lives, and one came by letter . . .'

Brother Couch is pastor of Grace Baptist Church in Hickory, North Carolina.

Buchanan Street Baptist Church, Amarillo, Texas, just experienced a revival led by EVAN-GELIST PAUL CARLIN and gospel singer Jerry Bernard of 3408 Fadal, Waco, Texas. There were 41 professions of faith, 17 coming by letter, and 1 surrendering for special service. Rev. J. M. Jordan, pastor, sends the reports.

EVANGELIST BOB MANDER-SON of Bethany Acres, Fallston, Maryland, was April 6-13 with Foot of Ten Independent Church Duncansville, Pennsylvania.

as personal Saviour, along with a score of Christians who rededicated their lives. Pastor Glenn F. Yeckley was pleased with the evangelist's ministry, adding, "We can say from the depths of our cisions, 4 joining by letter, and 4 heart it was the most fruitful in the history of our week church."

> EVANGELIST PHIL SHULER (1395 Michillinda, Pasadena 8, Calif.) has just sent us a report of his revivals since March. God has blessed his ministry in the following churches:

> March 9-23, First Evangelical United Brethren, Sweet Home, Oregon, 36 first-time decisions were recorded and 22 rededications. Rev. Austin Chamberlin is pastor.

March 24 - April 6 at First Baptist Church, Dexter, Oregon, Rev Jim Leonard, pastor. There the Lord blessed and 69 trusted Christ as Saviour, with 55 additions to the church for baptism.

April 7-20 the evangelist was with the First Baptist Church, Lakeview, Oregon, where Dr. Alfred Russell is pastor. There the Lord used him greatly, and 44 first-time conversions were recorded. Other decisions were made also.

April 21 - May 4 at First Baptist Church, Carlton, Oregon, 33 came forward for salvation, Dr. Edgar Luther is pastor here.

In each revival many started tithing for the first time, many rededications were made by Christians. Brother Shuler adds: "Due to

a postponement of a union meet-

ing in July, that month is open for

two revivals in that time. Evangelist Phil Shuler is the son of great Dr. Bob Shuler, the brother of Dr. Jack Shuler, and we commend his ministry to any church or churches interested in a real revival. (Address given

above).

days of revival here with EVAN-GELIST and MRS. WALTER HANDFORD, (Sword of the Lord, Wheaton, Illinois) and want to share, the blessings with you," writes Rev. Earnest H. Skoog, Church of Morrill, Nebraska. During the week 29 trusted Christ unree days. There were 7 first- munity to work."

Mass Evangelism - We Are For It!

(Continued from page 1)

who preached against sin, named modernism, demanded repentance, and caused moral revolutionsthose against such evangelists are glad to find now they can have some evangelist to join them in their attack on the straightforrevolutionary evangelism which God has blessed through the centuries.

We are thankful to find that the confusion over "ecumenical evangelism" (that is the joining of modernists and Bible believers together to get members for all the churches) is clearing up. Our enormous mail (over 22,000 letters during Letter Month) shows a great shift of opinion. The abusive letters, the misunderstanding of the problem have very largely changed in the last few months.

Yet we feel that we must say again and again, as we have said the same through the years, that we are for mass evangelism. We when the Gospel is preached and when souls are saved through the preaching of anybody. That is blessed. We believe in co-operation between Bibelievers in soul winning, whether in city-wide efforts or otherwise. We avoid fellowship with modernists, with those who are the enemies of Christ and the Bible, but we gladly work with Bible-believing Christians, as far as we can, to win souls even though they may differ on minor and secondary matters. So we are for mass evangelism.

I. We Rejoice When the Gospel Is Preached and Souls Are Saved

Last week in Richmond. Virginia, I saw on television Oral Roberts in a great tent campaign, preaching the Gospel. The Gospel was clear-cut. When he gave the invitation, hundreds of people came at once on the simple invitation to turn from sin and take Christ as Saviour. The invitation was definite, uncomplicated, and all who came should have known what it meant. We believe they did. Hundreds of them came and at once, crowding to the front When Oral Roberts led them in prayer and they repeated the prayer after him aloud while we looked on their faces on the TV screen, the words of the prayer were as definite and pointed as the prayer of the publican. The decisions were the kind that honest Christian people can believe in and rejoice in. I rejoiced in the great number saved in that Oral Roberts campaign, hundreds in one service, out of a crowd of thousands.

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In the sermon Evangelist Oral Roberts said some things about the healing of the body with which I do not thoroughly agree. He said, "God does not want you sick! God wants every person to be well and strong and happy." I think God does want some people to be sick, for His glory and for their good. I do not believe it so with some methods used by Oral Roberts. I feel there may be too much emphasis on the collection. But I rejoice that the Gospel is preached by this man of God. I do not agree with him on some minor and secondary matters, but I do agree with him on the verbal inspiration of the Bible, the deity, virgin birth, blood atonement, and bodily resurrection of Jesus Christ which I understand he believes. I believe with him in the doctrines of Heaven and Hell and the new birth. I thank God that the Gospel is

The same week, last Saturday night, I listened to Dr. Billy Gra- in the Bible. ham on TV preaching from San Francisco. Dr. Graham also demning ecumenical evangelism gardeth not the day, to the Lord preached the Gospel and made now. But the same people passed he doth not regard it. He that plain the plan of salvation, And when the invitation was given many came. They did not come as quickly and I did not observe as many tears as among those who came in Oral Roberts' invitation, but I rejoiced greatly in the number who turned to Christ campaigns and not very strong over minor matters. We are comand claimed Him, according to their coming to the front. I thank forts. Now they are against ecu-God for those saved in Dr. Gra- menical evangelism and they are ful disputations." (Rom. 14:1). ham's campaign.

I am sorry that some of the converts will be sent to modernistic churches where their faith will be broken down. I am sorry that likely some will go to the Unity "Church" in Oakland which is co-operating in the campaign, according to their own published announcement. Dr. Billy Graham is better trained than Oral Roberts. He probably has the support of more of the educated people, more political leaders, more newspapers. Certainly he has the approval of more modernists than does Oral Roberts. We think that in having modernists on the platform and having them lead in prayer and sending new converts to their churches, Dr. Billy Graham does more harm than Evangelist Roberts. But in any case, we thank God that souls are saved and that the Gospel is preached.

Paul said by divine inspiration: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice' (Phil. 1:14-18).

Whether the Gospel is preached sincerely, as we trust it is with the two men mentioned, or whether it is preached of envy or strife, we are glad when the Gospel is preached. Soul winning is the greatest business in the world. It is the thing dearest to the heart of God. The greatest command in the Bible is the Great Commission. Jesus came into the world to save sinners, so we rejoice and praise God with happy hearts over souls saved. We thank God when crowds hear the Gospel.

We reserve the right to differ with Evangelist Oral Roberts in his teaching that it is always God's will to heal, and we reserve the right to disagree with his emphasis on the collection, but we thank God that he preaches the Gospel and wins many souls.

We reserve the right to say that according to the Scriptures Billy Graham ought not to yoke up with modernists, ought not to love them that hate the Lord. ought not to honor those who dishonor Jesus Christ. But we are for evangelism, for soul winning, and we rejoice when the Gospel is preached, whether those who preach it are right on everything else or not.

II. We Believe in Co-operation Between Bible-Believing Christians in Soul Winning and Revival Work

Those who defend and those who oppose ecumenical evangeis always God's will to heal the lism (that is, the yoking up of sick. I would differ somewhat al- Christians and unbelievers in getmember kinds churches) find themselves with strange bedfellows these days. If one noted Christian leader were still living, he would join me very earnestly in opposing the ecumenical evangelism, yoking up with unbelievers as it is forbidden in the Bible. But the same man was against the true evange. lism of R. A. Torrey and J. Wilbur Chapman and attacked them and accused them for preaching against sin, for giving a public invitation, for asking for public profession of faith. So let us say preached and that souls were frankly our position is not against mass evangelism. It is against methods clearly forbidden

Some join very loudly in conresolutions against me and puboperative revival campaigns. They even for single church revival efright in being against a method

forbidden in the Bible. But their position is not our position. We are not against co-operation in revivals.

Some Baptist brethren against the ecumenical evangelism which unites modernists and fundamentalists, which unites the believers in the Bible and enemies of the Bible, which unites those depending on the blood and those who spit on the blood. I think in this they are right. Christians ought not to voke up with unbelievers. We are forbidden to bid Godspeed to those who do not abide in the doctrine of Christ, or to have them in our houses (II John, verses 7-11). But the same men were against Billy Sunday because he had Methodists and Presbyterians in revival campaigns-honest, devout, converted people who believed the whole Bible but who had not, as we Baptists believe, been scripturally baptized by immersion. These Baptist brethren made the issue on a minor point of doctrine. We do not agree with them. We believe that born-again Christians, people who believe the Bible, believe in all the great essentials of the Christian faith, have a right to work together, as far as they conscientiously can do it, to win souls. We are not against mass evangelism, united evangelism, by born again, orthodox Christians who differ on minor points. And baptism is minor compared to the deity of Christ and the inspiration of the Bible.

Others who are against ecumenical evangelism are against all co-operation that involves Arminians or that involves people of Holiness doctrine or that involves people who believe in talking in tongues. We differ with them. The position of The Sword of the Lord we think is clear. We believe in salvation by grace and not of works. We believe God gives everlasting life to those who trust in Jesus. We do not believe that the carnal nature is eradicated in Christians until the rapture or the resurrection. But we believe that many who differ with us on these minor points of doctrine are really good Christians, born-again believers, who hold to the full inspiration and authority of the Bible, the deity, virgin birth, substitutionary atonement, bodily resurrection, and the second coming of Jesus Christ. They believe in man's fallen nature and his absolute need to be born again by faith in Christ. These people may be wrong on incidentals. We think they are, as no doubt all of us wrong on some secondary matters. But on the "weightier matters," as Jesus called them, they are true Christians. We gladly welcome them in fellowship. We seek their fellowship. We love their co-operation in soul winning and so we are for co-operative efforts among honest Biblebelievers, born-again Christians who agree on the essentials of the historic Christian faith.

We have never found where the Lord Jesus forbade us to have fellowship with those who may differ as to tithing mint and anise and cummin. We do know that He forbade Christians to yoke up with unbelievers, to have fellowship with the unfruitful works of darkness, to walk in the counsel of the ungodly.

The Galatian Christians were wrong to try to preach the ceremonies of the law and the Jewish Sabbath. But the Lord did not forbid other Christians to have fellowship with them. They were born-again Christians and they believed the Bible. Those who believed in celebrating certain days, and those who believed in not celebrating certain days were plainly commanded: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord lished articles against me and against Dr. Bob Jones and against Dr. Hyman Appelman and others simply because we had united co- (Rom. 14:5, 6).

God does not demand that we manded, "Him that is weak in the faith receive ye, but not to doubt-

100,000 Gospel Sermons in Italy

New Printing of "What Must I Do to Be Saved?" in Italian Arranged by Missionary Arthur J. Wiens and Others in Italy

By the Editor

Our hearts are glad to have a new printing of the booklet, 'What Must I Do to Be Saved?' in Italian. We recently sent a check for \$405 for the printing of 50,000 copies of the booklet "What Must I Do to Be Saved?" But Brother Wiens writes that for \$240 more he can make that 100,000 copies. So we sent him as of May 5 a check for \$240 more from the Sword Free Literature Fund. For this \$645 we will have printed 100,000 copies of this greatly used pamphlet. It makes 24 pages in English, usually 32 pages in other languages. Let us pray that God will greatly bless

Here is the letter from Brother Wiens.

> "Via Santuario 11 "Fiorano (Modena), Italy "April 14, 1958

'Dear Dr. Rice:

"Thank you very much for your good letter of April 7th and the enclosed check for \$405 to print 50,000 copies of your tract, "What Must I Do to Be Saved?" We appreciate this help very much and know God will bless you for this part in helping to get the Gospel out by printed page in this needy land.

"It also makes us very happy to know that you will help us print 100,000 copies if a committee will help in the printing of this tract, I am glad to tell you that during our time at home Brother Abele Biginelli formed a literature committee of Italian men who are interested in working with him in getting out sound gospel literature. Brother Abele Biginelli is the one who printed your last printing of tracts here in Italy. He has prepared a booklet telling of his committee and we are enclosing a copy telling of this committee written in English. This will let you know what they have done already and some of the things they are planning on doing. We know the men on the committee and they are true servants of God that are being used in spreading the Gospel in different areas in Italy.
"We work in close fellowship

with all the 50 evangelical missionaries in this land and we will Illinois.

see that all of them get copies of your tract to give out in their work. The CBFMS (Conservative Baptist Foreign Mission Society) has a Bible Center in Naples and the Christian Literature Crusade has a literature store in Florence and I know they will also help to get these tracts out. They will both list them in their catalogs which go out to all parts of Italy.

"I have not written to Brother Biginelli as yet as I will wait for further word from you whether he should print 50,000 or 100,000 copies. He would have to place the order at one time to get the special rate which I gave you. The second 50,000 come much cheaper so we trust it will be possible for you to help us print that many. As I wrote before, the price for 100,000 is \$645. Therefore, the price for the second 50,000 is only \$240.

"Thank you again very much for your gift, and I trust the Lord will definitely guide you whether you can help us print the full 100,000 copies at this time.

"In His blessed service." (Signed) Arthur J. Wiens

Those who wish to have a part in this blessed gospel work of winning souls through literature around the world may send your gifts to the Sword Free Literature Fund. We have sent, I think, 31/2 million copies of this booklet in Japan; 600,000 in Portugal; and many hundreds of thousands more in India, Korea, Italy, the Philippine Islands, France, Germany, etc. The other day a beloved missionary to the Fiji Islands who was home on furlough came to see us at the Sword offices, and he was rejoicing over an edition of the booklet, "What Must I Do to Be Saved?" which we had helped finance for the Fiji Islands.

If you want to help in this good work, pray about how much to send. Gifts to Sword of the Lord Foundation, a nonprofit corporation chartered under the laws in Illinois, are deductible from taxable income. We will send a receipt and keep careful records.

Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton,

on the authority of the Bible, on the person and work of Christ, on the plan of salvation can work together in revival if they avoid doubtful disputation. They can join in the greatest duty of soul winning. We are for mass evange-

III. Our Protest Against Ecumenical Evangelism Does Not Mean "Secondary Separation"

We have great respect for Christian people of the separatist movement who earnestly contend for the faith and who come out of denominations where modernists have a large place of leadership and where one must compromise and work with modernists to remain. Frankly, we are "comeouters," meaning that we cannot, in good conscience, support any cause which must include support of modernism. We can give no money which will end up in support of a professor who breaks down faith in Christ and the Bible in a so-called Christian school. We can send no money which will be administered to control the churches by unbelievers. We cannot help spread denominational literature or Sunday School literature which creates doubts in the Bible, in the deity of Christ, eateth, eateth to the Lord, for he in the blood atonement, and other

We believe in separation from modernism and modernists. But we do not believe in separation from Christians who differ with not yet gone as far as we feel we must go in separation. I believe that a devout, earnest, Bible-believing, Bible-preaching, soul-win-So Christians who agree on the ning pastor might be my brother

great fundamentals of the faith, in Christ and really trying to get people saved, although he might be a pastor of a church which is nominally connected with the American Baptist Convention. I could not co-operate with the American Baptist Convention with its inclusivist policy of ordaining (Continued on page 6)

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An Unfair Attack . .

(Continued from page 1)

Second Advent. Not one of these real heresies mentioned ever dominated the whole church; they were heresies, while premillennialism was the common belief of the most orthodox of the early church. In making such a statement, the author places with the arch heretics of the early church that magnificent group of Christian scholars and loval defenders of the faith who have advanced the premillennial view, such men as Dean Alford, Godet, Auberlen, Zahn, Fausset, S. P. Tregelles, J C. Ryle, etc.

Moreover, in so classifying premillennialists, Dr. Boettner has apparently forgotten what wrote on the first page of the Introduction. Of the three views of the Second Advent, postmillennialism, a-millennialism, and premillennialism, he acknowledges that each of these hold that the Scriptures are the Word of God, each has the same general concept of the death of Christ and of the resurrection body, and "each of the systems is therefore consistently evangelical and each has been held by many able and sincere men." Saying that premillennialism is "consistently evangeli-cal" and classifying it as the thirteenth heresy of the early church are two different things!

As others have done before him. Dr. Boettner stoops to the old but untrue accusation that premillennialists are to be grouped with the followers of Charles T. Russell, the sect of Jehovah's Witnes-To put Dr. Scofield in one paragraph, Judge Rutherford and Charles Russell in the next, and G. Campbell Morgan and F. B. Meyer in the following two paragraphs is to create a totally false impression of premillennialism (see also p. 360). While he elsewhere admits that Russellism has been strongly opposed by premillennialists, he adds that the two groups cannot be said to be altogether separate. This would be repudiated by every premillennial teacher in America. It is not fair to make charges like this without any justification whatever.

Again, Dr. Boettner is not being fair when he devotes an entire chapter to the subject of datesetting (pp. 324-46), but actually not name one outstanding premillennialist of the last one hundred years who has set dates. He does remark, "Another prominent Dispensationalist speaking over the radio said that the establishment of the nation of Israel in Palestine, which occurred on May 14, 1948, was the 'budding of the fig tree,' and that since we are told that the generation living at the time of the budding of the fig tree shall not pass away until all these things be accomplished, the Lord is sure to return within 40 years from that date (of Matt. 24:32-34)." I am sure I know of whom Dr. Boett-ner speaks here, and as far as I know, this is the only individual of any prominence in the premillennial group of teachers today who has attempted to set a date, have personally ex and many pressed to him more than once their disapproval of this.

I could give Dr. Boettner some more relevant material than he has set forth in this chapter on date-setting. One cannot rightly accuse contemporary premillennialism of systematically setting dates by an anonymous reference to one of the lesser writers in this field today. Why does not the author admit that not one of the original editors of the Scofield Reference Bible, and not one of the members of the present Scofield Bible Revision Committee has set dates, in all their thousands of pages of writing? To say that one believes Christ's return may be near is certainly not the same as setting dates. Luther himself believed that he was living at the end of the age, as did many of the Church Fathers.

A Malicious Slander Against Premillennialists

seen from the pen of a recognized lyptic purposes. conservative scholar is found on

page 7 of this book: "Premillennialism has little sympathy with the detailed, scientific, painstaking study of Scripture, and is apt to be quite impatient with the scholar or theologian who spends hours trying to arrive at the correct exegesis of a text and who perhaps even then hesitates to make a final dogmatic pronounce-

The truth is that premillennial scholars give a great deal of attention to exegetical minutia. At Dallas Theological Seminary, which, with some three hundred students, is the largest seminary holding the premillennial view in our country, as far as I know, any student graduating from the regular four-year course must have completed four years of Greek requiring sixteen hours as a minimum, and three years of Hebrew, or sixteen hours. In the Bible Department, a total of twenty-four semester hours required as a minimum. The 275 students taking Greek at Dallas Seminary today do not represent 'little sympathy with the detailed scientific painstaking study Scripture."

The doctrinal statement of Fuller Theological Seminary embraces the premillennial view, and no man can graduate from this school without having completed three years of Greek and two years of Hebrew, under professors who have earned degrees in the field of linguistics at our more famous institutions of learning. This is true of other seminaries in our land holding this view.

Even the better Bible institutes are training men in careful exegesis of the Scriptures; for example the Moody Bible Institute requires the following minimum hours for graduation from the three-year Pastors Course: Greek Grammar. 8 hours; Greek Syntax, 3 hours; Greek Exegesis, 6 hours, making a total of 17 hours of Greek There are 213 students enrolled in various Greek classes there today, or more than the total enrollment at many conservative seminaries. Furthermore, the work offered at Moody today is on a college level, and is so recognized by colleges and universities that accept its credits in transfer. And it is hardly necessary to add that all of the approximately one thousand students in that school are being systematically trained in English Bible.

But on the Contrary, Postmillennial Scholars Often Ignore **Hundreds of Bible Passages**

Actually, hundreds of passages in the Bible are ignored in most systematic theologies written by non-premillennialists, and it has been for the premillennial scholars to rescue from undeserved neglect these many verses in the Scriptures. I challenge Dr. Boettto name any systematic theology written by a non-premil-lennialist in the last hundred years that even attempts to treat scores of passages expoundedwhether or not we agree with his interpretation—in such a work as Peters' Theocratic Kingdom.

I would be the first to grant that Calvin was the greatest Biblical commentator of the Reformation, indeed, of modern times, but Calvin concluded his work on the Book of Ezekiel with Chapter 20, and never touched the Book of Revelation. It will not be out of order, I think, to quote here from a recent authoritative work (Calvin's Doctrine of the Last Things, by Heinrich Quistorp, London, 1955) representing the only thorough treatment of Calvin's eschatology that I know of in our language

The Introduction begins most significantly, "The theology of the reformers is not primarily concerned with questions of eschatology. Their chief concern is with the problem of justification and the matters immediately relevant to it. The reformers were somewhat afraid of the doctrine of the One of the most malicious (I in the hands of the Catholics it use this word deliberately) state- was misused in a speculative ments regarding serious students sense, while in the hands of the of the Word of God that I have fanatics it was misused for apoca-

On the same page the learned

author frankly admits, "In consequence they [the reformers] neglect the special content of the Christian hope. Too preoccupied with their own peculiar theme and too much afraid of distortions, they never succeeded in attaining any conclusive and independent formulation of Christian eschatology. This had disastrous consequences for subsequent Protestant theology." What is true of the reformers is generally true of reformed theology. It is the best theological system we have, but it is notably weak in eschatology.

Another amazingly inaccurate statement is found at the very beginning of the volume: "Premillennialism thrives most and makes its greatest gains in time of war or of national crisis when people are anxious and worried about the future." Now, the two men at whom Dr. Boettner directs most of his criticisms are John Nelson Darby and C. I. Scofield (I find over forty different references to Scofield and the Scofield Bible, and in some sections four and five pages are devoted to criticism of this writer). It so happens that the ministry of John Nelson Darby began in 1827 and experienced its widest reception about 1870, though he continued to minister to the end of his life. Thus, all of Darby's views were developed at a time when Europe was free from major conflicts As for Scofield, his Bible was first issued in 1907-and when has the world been so free of war as from 1900 to 1907?

Says "The World Is Growing Better"!

Some of the views advanced here must be looked upon by many—premillennial, postmillennial, Christian or non-Christian as devoid of factual support. How is it possible for anyone who looks at a newspaper today, if only for five minutes a day, and who knows anything at all about events taking place in this world, to write a chapter on "The World is Growing Better" (ten pages of this!)? The curve of criminal statistics is rising in every major western nation, and frightfully in our own. The most destructive wars the world has ever known have come upon us since the beginning of this century. The nation of Germany has revealed a capacity for torture, brutality and butchery such as was never dreamed of until Dachau and Buchenwald. How can we say that the world is getting better when one nation, within a period of ten years, kills six million men, women and children because they are Jews?

More people are under the dominion of a materialistic, atheistic government today than at any time in the history of the world. Brunner is right when he says that we now have for the first time in history world atheism supported by government. There are at the present time six hundred million more people in this world without Jesus Christ than there were at the beginning of this century. How can anyone say that the world is getting better?

Even more surprising is some of the data set forth by the author to prove his point. He says for example, that the advances in modern medicine and the possibilities of longer life indicate that the world is improving. According to the Bible, the greatest lon-gevity known to men was in the pre-Noahic period-and that ended with the corruption described in Genesis 6! What has long life to do with bettering world conditions?

Dr. Boettner claims that the number of theological seminaries Bible institutes and Christian col-(Continued on page 7)

Mass Evangelism — We Are For It!

(Continued from page 5)

both modernists and fundamentalists to preach, and sending out missionaries who believe the Bible as well as missionaries who do not believe the Bible. I say I could not co-operate with the American Baptist Convention. I could not lend my name to it and my influence, nor support it with my funds. But I could join with a pastor of such a church or with other devout Christians in soul winning though he might not have yet separated from the American Baptist Convention. We believe in separation from modernists. We do not believe necessarily in separation from Bible-believing Christians who want to help us win

In other words, we believe this Scripture, "Him that is weak in the faith receive ye, but not to doubtful disputations." If a man made a divisive issue of the American Baptist Convention and insisted that everybody must support the Convention, then I could not, of course, spend my time yoked up with that man and thus partake of his division and lend endorsement to his defense of the Convention. But if he agreed with me on soul winning and the great doctrines of the Bible, and if the Convention membership was a minor matter to him, I would have fellowship with him as far as that was possible and expedient for the cause of Christ.

In other words, we believe in avoiding a yoke with unbelievers. We believe in opposing modernism and contending for the faith. We do not believe in breaking fellowship with fundamental, Biblebelieving, soul-winning Christians where we can conscientiously maintain fellowship and co-operate for revival without any reproach on Christ or any hinderance of God's work.

For this reason we are not members of the American Council of Churches. We respect the noble men who have taken such a strong, godly stand against modernism and against communism. We can have fellowship with them, but we cannot limit our program to co-operating only with those who are members of the American Council or who insist on so-called "secondary separa-

We want the issue to be clear. We oppose ecumenical evangelism because the Bible plainly commands us not to yoke up with unbelievers, with infidels, with enemies of the cross. The Bible does not tell us we must not yoke up with Christians. There is a difference We stand where the Rible commands us to stand, as far as we comprehend the Bible. We are for mass evangelism. We are

for large-scale soul winning and individual soul winning. We are for co-operation with godly Christians of all orthodox Christian faiths, as well as for local church revivals. We are for the man who is for Christ and the Bible. We are against the man who is against Christ and the Bible. And no man is for Christ who is against the Bible. And no man is really for Christ who denies any essentials of the historic Christian faith.

Again we thank God for every person who wins souls and we offer earnest thanks to God and our prayer is that God will raise up more people to preach the Gospel in power. In the meantime we will pray that God will help men to be true to His commands about yoking up with unbelievers also. No one has a right to disobey the Bible, even in the matter of soul winning.

-The End-

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An Unfair Attack . .

(Continued from page 6)

leges "in which the Bible is studied systematically is growing faster than the population, and enrollment is increasing Several fallacies are evident here. In the first place, the number of students attending Christian educational institutions in this country is far less in proportion to the population than it was in 1870. Though we thank God for the Christian colleges we have, we must acknowledge that it is our state universities—which are most definitely not Christian

The Teacher Learned a Lesson

It all started when the high school history teacher called the Bible a book of fables. The only Christian boy in the class went home that evening greatly troubled, and at the dinner table poured out the story to his parents. The godly father immediately gave the boy his copy of the

Jesus God

told him to read it and then suggested that he take it the next morning to the history teacher.

Skeptical but curious, teacher did read the book and finally in the wee hours of the night flung himself across his bed in tears of genuine repentance. So through one book a high school boy's faith was held intact, an infidel teacher accepted Christ as his Saviour, and an entire high school was influenced for God,

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"Only one thing does an honest unbeliever need in order to learn the truth about whether or not Jesus is God. He needs an humble, inquiring heart, hungry for truth cause him to investigate the claims of the Son of man to be seen in of Christ and the Bible. One who does not have such an attitude of heart may scorn this book. Those who want to know the truth will, we trust, read it with real profit and pleasure. I hope that this book may be put into the hands



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-that are absorbing the majority of students. In his volume, Dr Boettner recognizes that most Bible institutes are premillennial in faith, and that in these institutions the Bible is studied systematically-but elsewhere he complains that in these same schools the Bible is not seriously studied!

One of the most ridiculously optimistic chapters on the future of the world ever written by a theological professor is contained in a volume from which Dr. Boettner continually quotes, James H. Snowden's The Coming of the Lord, published in 1919. While admitting that Snowden was definitely mistaken in the optimistic views there set forth, Dr. Boett-ner proceeds along the same course and falls into the same

Another proof of the fact that the world is getting better, according to Dr. Boettner, are the "several evangelical radio programs with nation-wide or worldwide coverage." Of the four broadcasts specifically mentioned, two are conducted by men with premillennial convictions, as are many other similar programs not named, e.g., the Old Fashioned Revival Hour, the Hour of Decision, the Back to the Bible Broadcast, Dr. DeHaan's Bible Class, and the radio ministry of Dr. Donald Barnhouse, If premillennialism is such a grievous error, how can Dr. Boettner say that radio programs which promote the premillennial view are an indication that the world is getting better?

Has Some Fantastic Interpretations of Scripture

Some of the interpretations here are really quite fantastic, no matter what one's views of prophecy might be. I have read many dif-ferent interpretations of the apostasy referred to by St. Paul in I Thessalonians 2:15, 16, but the view set forth here is a new one to me-that this was the Jewish apostasy which reached its climax at the destruction of Jerusalem and the dispersal of the Jewish people. Moreover, Dr. Boettner follows an interpretation that is Boettner is no modernist-in overemphasizing the significance of the destruction of Jerusalem in is so, I wonder what the Apocalypse meant by its reference to the Great Tribulation, in a passage written at least twenty years after the fall of Jerusalem?

Another peculiar interpretation is that of the difficult prediction righteousness which will of our Lord regarding the sign was on the horizon, and that she the heavens before the Second Ad- beled a warmonger, an orator of vent (Matt. 24:30) -- we are here doom, and a pessimist; but pessitold that this was fulfilled at the mist or not, Churchill was right, day of Pentecost, "which was in and the British empire was caught the truest sense a visible and unprepared. tangible sign to the disciples by which they were enlightened rebook may be put into the hands of modernists, atheists and agnostics everywhere. It goes forth with much prayer."

which they were enlightened regarding the real nature and purpose of Christ's kingdom," etc. But that is not what the text in Matthew says. It says that when sengers of gloom. But Jeremiah which they were enlightened regarding the real nature and purpose of christ's kingdom," etc. But that is not what the text in Matthew says. It says that when sengers of gloom. But Jeremiah that she would be in this volume with its insistence destroyed, but he and other prophets were scorned as messengers of gloom. But Jeremiah that she would be in this volume with its insistence that the world is growing better, that all mankind will be won by sengers of gloom. But Jeremiah the sign of the Son of man ap- was right. pears in heaven "they shall see the Son of man coming in the students of prophecy were sayclouds of heaven with power and great glory." The entire Chris- great world empire and that tian Church has always agreed there would be an increase in that this has reference to the Second Advent, but the Second Advent did not follow the Day of right. The fact is that it is only Pentecost, and therefore Pentecost was not the sign of the Son of man in heaven. Actually, the author declares that this sign "appears on the earth and is seen by the disciples," but the text specifically states that the sign will be in the heavens.

Misleading Reference to Increase Mather Who Was Premillennial: Are Premillennialists Pessimists?

The author misleads his readers in repeating a quotation used by David Brown over a century ago, from the great New England divine of the seventeenth century, Increase Mather. He makes Mather, who he admits is a pre-

Is Premillennialism a Modern Doctrine?

(Continued from page 1)

was generally believed in the first three and purest ages," There was no question as to its being the precise teaching of the apostles.

Bishop Russell, professor of Ecclesiastical History of the Scottish Episcopal Church, wrote, "The belief was universal and undisputed."

Neander the ecclesiastical historian "It was a solace and support to Christians (325 A.D.) to anticipate that even here on earth, the scene of their sufferings, the church was destined to triumph in its perfected and glorified state."

Clement of Rome, fellow-laborer with Paul (Phil. 4:3), wrote (A.D. 95), "Let us every hour expect the kingdom of love and righteousness, because we know not the day of His appearing."

Justin Martyr (A.D. 89), contemporary with Papias, Polycarp and Irenaeus, wrote, "I and as many as are orthodox Christians, do acknowledge that there shall be a resurrection of the body, and a residence of a thousand years in Jerusalem, adorned and enlarged, as the prophets Ezekiel, Isaiah and others do unanimously attest."

Lactantius, the most learned of the Latin fathers, said in 300 A.D., "The King and Conqueror will Himself reign with them (the saints) on the earth, and will build the holy city, and this kingdom of the righteous shall be for a thousand years. The earth shall bring forth all her fruit without the labor of man. The beasts shall lay aside their ferocity and become mild. The serpent shall have no poison, and no animal shall live by bloodshed."

Bengel wrote, "The early church fully believed that the second coming of Christ would precede or usher in the thousand years of His reign with the saints."

Modern scholars often admit all this, but argue that the hope was fallacious. It was not fulfilled. Others argue that they misunderstood and that Christ actually returned according to promise, but in another form-in spiritual presence. They warn us to beware of making the mistake of the early Christians.

But we are logically compelled to accept one of two conclusions: Either that the writers of the New Testament were inspired and were correctly understood by the apostles, and we must accept their teaching that our Lord will return to this earth before the Millennium-or else-that these writers were not inspired and that the mistakes of the apostles and the early church grew out of erroneous teachings of Paul, Peter, James, and John.

If the writers of the New Testament were mistaken about all these matters, why could they not have been mistaken about other things? And what foundation have any of these brethren for anything?

With world events moving in the very mould of the prophecies of both Old and New Testaments, it becomes obvious that the human race is riding toward destruction, not the establishment of a world of peace and righteousness through man's devices, and that its only real hope is in divine intervention-the coming of the Prince of Peace Himself "in power and great glory."

THE END

where Jesus Christ buried them known both of them intimately above sixteen hundred years ago." clude from this that Mather was reality Mather was the first Christian scholar in America to write a volume setting forth the premillennial coming of our Lord, with a vast apparatus of Scripture references, and insisting that Israel would go back to Palestine. The book, The Mystery of Israel's Salvation, is in my own library,

and I have given it no little study. I am very sorry to see Dr. Boettner attempting to defend his thesis of postmillennialism by a chapter entitled "A Pessimistic Theory." The fact is, most of the faith mission movements of becoming prominent among a our century are in the hands of group of modernists—and Dr. premillennialists, as are the major Bible exposition programs on radio. These men are the ones who continually speak of real A. D. 70 and asserting that this hope, the hope of our Lord's rewas the Great Tribulation. If that turn. To interpret the Word of turn. To interpret the Word of God as teaching that this age will end in anarchy, apostasy and great tribulation is not being pessimistic.

Winston Churchill warned England in the early part of this century that a war with Germany should prepare for it. He was la-

Many centuries ago, Jeremiah warned Judah that she would be

During the nineteenth century, great world empire and that wars and famines upon this earth. And these prophetic students were those who have this lamp of prophecy in their hands that can see any real hope for the world in this desperate hour.

Dr. Boettner Quotes Principally Out-of-Date Material From 20 to 40 Years Old

In referring to the Scofield Bible, it is not true to say, "Periodicals like the Sunday School Times and Moody Monthly frequently refer to it, and always with an air of having spoken the final word if they can quote a passage from it to support their views." These words are quoted approvingly from a work written by Pieters twenty years ago. I am not going back to examine the periodicals millennialist, say, "And a most of that time, but this surely is not loathsome work they do perform, the situation today. As a regular both to God and man, that dig up monthly contributor to both of the ceremonies out of that grave these publications, and having

for years, I would join with a The ordinary reader would con- host of others in declaring that in their infrequent references to opposed to the view of the return the Scofield Bible, they do not al-Israel to Palestine, when in lude to it "with an air of having spoken the final word."

> In the introduction to this volume, Dr. Boettner admits: "Little pretense can be made to originality in this book. Most of what is said here has been said before by scholars much superior to the present writer. The primary purpose of the present work is to make available in summarized and systematized form the information concerning these eschatological problems that has been wrought out through generations of careful study by the best scholars that the Church has produced, to separate truth from error, and to express that truth as clearly and convincingly as possible."

For the most part, the material in this book is drawn from the writings of Charles Hodge, B. B. Warfield, Albertus Pieters, David Brown, Oswald T. Allis, and, I am sorry to note, James R. Snowden, a work now forty years old. In fact, the larger portion of the material favorably quoted in this work, running to hundreds of lines, is forty years old or more.

The author seems to be living in the period immediately following the first World War as far as eschatological investigation is concerned. Unbelieving statesmen, economists, scientists and philosophers are giving us a more accurate interpretation of this day in which we live than will be found Lord's soon return is a heresy that Israel has no place in the future program of God-but she has a place on the maps of this hour and in all the debates of the United Nations-and that the return to Christ cannot be expected for at least a thousand years.

(Reprinted from "In the Study," a department of MOODY MONTH-Used by permission, with grateful thanks. Subheads by the Editor)

'Ere God had built the mountains, Or raised the fruitful hills; Before He filled the fountains That feed the running rills; In Thee, from everlasting,

The wonderful I Am Found pleasures never wasting, And Wisdom is Thy name.

And couldst Thou be delighted With créatures such as we, Who, when we saw Thee, slighted And nailed Thee to a tree? Unfathomable wonder And mystery divine!
The voice that speaks in thunder

Says, 'Sinner, I am thine!'

-Wm. Cowper.

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God's Way of Salvation

(Continued from page 1)

"I'll Turn Over a New Leaf"

It is all very well to say you ill "turn over a new leaf." But let me ask, "What about the past black leaves of guilt?" The schoolboy, after spilling the ink on the page of his copybook, turns over a new leaf, resolving that in future he will be more careful; but 'turning over a new leaf" does not remove the blotted one, and soon the teacher's eye detects the carelessness.

It may be at one time you were addicted to drinking, swearing, lying, or other bad habits; but of late you have "turned over a new and are become what the world calls a "reformed person." That is right and proper, but don't forget that future good conduct can never blot out past disobedience.

A merchant finds that he is in difficulties. He takes his cashbook and begins a "new leaf," forgetting that there is a "carried over" and a "brought forward" column. New figures on the "new leaf" won't pay the old debts. Every page of our life account is headed with a "brought forward." Remember that "turning over a new leaf" won't do for you. The Saviour's declaration is, "Ye must be born again" (John 3:3-7). You must become a "new creature" in Christ Jesus.

"God Is Merciful"

Satan goes about with his bundle of lies, giving them to one and another. To one he says, "God is too merciful to punish sinners"; and if this is not believed he tries another, "If God does punish the sinner in Hell, the punishment won't be eternal."

It is a blessed truth that "God is merciful"; but He is also holy and just, and never can be merciful at the expense of His justice All His attributes are equally balanced, and cannot conflict with each other. He who is longsuffering and slow to anger "will by no means clear the guilty." Yon culprit who is being taken to prison by the policeman has learned that the judge could not dispense justice and allow the lawbreaker to go unpunished.

God's pardoning mercy flows only through one channel, and justice is satisfied. There is noththat is the atonement of Christ; and all who refuse to accept of life through His death must for ever "dwell with the devouring fire." "The wicked shall be turned "dwell with the devouring saved for eternity. into Hell and all the nations that FORGET God" (Psa. 9:17). "He that

"If a Man Does the Best He Can, He Will Be Saved"

Have you done the best you could? Have you not, again and again, done what you ought not to have done, and omitted to do what you should have done? "I don't pretend to be perfect." Assuredly not, but remember that neglect His great salvation, resist this admission removes every possible hope of your being saved by your feet the Son of God's love, your doings. One sin is sufficient and rush headlong to eternal ruin. to condemn you, and you know that you have committed thousands. What, then, is the use of such suppositions as, "If a man does the best he can?" when God has declared that none has done so. "All we, like sheep, have done so. "All we, like sheep, have done so." (Isa. 53:6); "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psa. 14:3).

Unsaved reader, the "best" that you can do is to admit that you are ruined, helpless, and undone. If from this day until the day of your death you did not commit a single sin, you could not be saved on that ground, for sinners are not saved through what they do, but by virtue of what Christ has for them. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). Cease working for salvation and accept God's free gift through believing on

"You Don't Believe in Good Works"

vation is all of grace, and "not of works," reply, "You don't believe in good works." This is a great mistake. What the Word of God shows us is that an unconverted man cannot do a good work, as a 'good work" must spring from a right motive, and that must be love to the Lord Jesus Christ.

The moment a person is saved, that very moment everything he does ought to be done to the glory of God. No sooner do we read of blots and he punishes him for his the jailer's conversion than we see him proving his faith by his works. "He took them the same hour of the night and washed their stripes" (Acts 16:33). Next we find him seeking to show his love by obedience to Him who had said, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21).

God's Word makes it absolutely clear that without faith it is impossible to please Him (Heb. 11: 6), and so long as you are un-

"His lamp am I, to shine where He

shall say, And lamps are not for sunny rooms, Nor for the light of day.

And as sometimes a flame we find, Clear, shining through the night, So bright we do not see the lamp, But only see the light;

So man may I shine—His light the That men may glorify His name."

-Annie Johnson Flint.

saved, you are utterly unable to do a single "good work." Believe in God's wondrous love to you, and you won't be able to keep from working for Him in return for the mighty work He has done

"It Is So Difficult to Be a Christian'

Do you mean that it is difficult to become a Christian? If so, you are completely mistaken. "I have again and again tried to become one, and have failed." You have not taken God's way of salvation, or you would now be rejoicing in the knowledge of sins forgiven. Cease trying to be saved by your efforts; Christ has finished the mighty work of atonement, and ing meritorious to do, and all that is required of you is to "believe on the Lord Jesus Christ" and be

"I meant that it was difficult to live the life of a Christian." Granted at once. Let me, however, believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

ask, whether is it easier to serve Satan or Christ? Which is the better master? Who gives the best wages? In himself the Christian is weak and helpless; but He who saves has promised to keep him, and has declared, "I will never leave thee nor forsake thee." It is far easier to serve the Lord Jesus than Satan. In serving Satan, you have to turn your back on your best friend, despise or His Holy Spirit, trample under and rush headlong to eternal ruin. Why perish for ever, when you can be saved Now? (II Cor. 6:2,

"I Cannot Give Up the Pleasures of the World"

You are not asked to "give up" anything until you are saved. Salvation, it is true, includes deliverance from the thralldom and dominion of sin, as well as from its penalty. God does not, however, say to the unsaved, "Give up the pleasures and amusements of the world, AND I will bestow on you pardon and peace." His way is: Receive Christ now into heart by faith, and you will be saved from the power as well as

the doom of sin. A lady in conversation with a Christian said, "God won't save me now." "Why?" "I have made up my mind to go to a ball on Tuesday evening, and He won't save me until I am willing to give it up." She was shown that "now" was God's time, and that He was beseeching her to accept of a free and present pardon-as she was where she was. The Word was blessed to her soul, and she Some, on being shown that sal- had no desire to attend the ball on !

something better.

Now, as you read these lines 'receive" Christ by simple faith, and you will gladly "give up" whatever displeases Him.

"I Don't Wish to Be Gloomy"

Many people imagine that a Christian is one who goes through life hanging his head, heaving sighs, drawing a long face, and looking very sanctimonious. This is one of the biggest, and, we fear, one of the most widely believed lies of the arch enemy of man.

Real, lasting happiness is the portion of every believer. 'Gloomy!' What is there in the gospel calculated to make one gloomy"? Does it make one 'gloomy" to know that all his sins are forgiven? Will it make one 'gloomy" to be assured that he is going to spend eternity with the Lord Jesus in glory? Will the condemned criminal who has been pardoned by his sovereign feel

Tis Jesus only that can give Sweetest pleasure while we

Tis Jesus only can supply Solid comfort should we die."

The only one who has a right to be happy is the Christian-he and he alone being delivered from the bondage of sin, death, and judg-Well might the psalmist "Happy is that people whose God is the Lord" (Psa. 144:15); "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:

"So Many Hypocrites"

And is this your excuse for not accepting the invitation to the gospel feast? If so, it is a very poor one. You know some who say that they are Christians, but their conduct proves that they are hypocrites. Though religious professors do things which you and others would not stoop to, you are inclined to say of all who profess to be Christians, "Nice lot! A pack of hypocrites!" This surely would be very unfair reasoning. Hypocrites are persons who profess to be what they know they are not. Those to whom you refer, profess to be, but are not Christians. Are we to conclude because of this that all professing Christians are hypocrites? This would be as foolish as to say that all clerks are thieves because several have been convicted of stealing.

The fact that some pretend to be Christians who are not, proves that Christianity must be good, as men don't counterfeit that which is worthless. Suppose, however, that some real Christians are inconsistent, will that justify you in not being one? Peter surely could not have been justified in denying the Lord because Judas was a hypocrite.

'So Many Different Opinions"

"I really don't know what to do. There are so many opinions that I am quite perplexed to know what to believe." If that is so, let me strongly impress upon you the importance of being guided entirely by the Word of God. There is only one way of salvation, and God at this moment, are you preit is very clearly unfolded in the Bible.

A lady dying of consumption was anxious about her soul. She had asked many persons their 'views" of salvation, and had received different replies. One told her to "pray," another to "work," and so on. A Christian visited her, and the anxious inquirer earnestly asked, "What are your 'views' of "I have no views," salvation?" was the reply. The lady was amazed. "You seem astonished," said the visitor, "but supposing I had, what good would they do, seeing they would be but the views of a fellow mortal? I can, however, give you something better. I can give you god's views.' The result of the conversation was that the lady shortly afterwards found peace to her soul by learning that the question, "What must I do to be saved?" was answered thus: "Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16:30, 31).

"It Does Not Matter What One Believes if He Is Sincere"

This is what many of the "mock all deserve sin's wages.

the Tuesday, as she now had | charity school" say; but let us see if it is true. A man feeling unwell went to the cupboard, took by mistake a bottle of poison, drank some of the contents, and died in great agony an hour afterwards. Did his sincerity of belief save his life? The driver of a passenger train sincerely believed that the line was clear, but he was mistaken, and ran past the signal at full speed. The result was a dreadful collision, precious lives were lost, and numbers were seriously injured.

A man's salvation or damnation depends on his belief. If he believes the lie of Satan, he will eternally perish; but if he believes the truth of God, he will be eternally saved. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Sincerity of belief in that way ends in everlasting destruction. God plainly declares "He that believeth on the Son hath everlasting life" (John 3:36); "ALL THAT BELIEVE are justified from all things" (Acts 13: 39). "He that believeth not the shall not see life, but the wrath of God abideth on him" (John 3:36).

"A Living Saviour for You"

If you are not yet saved, even now you are a condemned sinner hurrying to an eternity of misery with the wrath of the Almighty resting upon you. "He that believeth not is condemned already (John 3:18). It matters not what you are, high or low, rich or poor, educated or illiterate, religious or immoral—unless you are "born again," unless you become a new creature in Christ Jesus, you can-not see the kingdom of God. "Ye must be born again" (John 3:7) is the definite statement of Scrip-

If, however, you have been led to see your peril and are asking the question, "Is there salvation for me?" I can assure you, on the authority of God who cannot lie, that you may be saved as you read these lines; for He has said, "Come; for all things are now ready" (Luke 14:17); "Now is the accepted time; behold now is the day of salvation" (2 Cor. 6:2); Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else (Isa. 45:22).

God loved the world of sinners lost

And ruined by the fall; Salvation full at highest cost He offers free to all."

"Do You Know That You Are Lost?"

The Philippian jailer knew that he was *lost*, else he would not have asked the all-important ques-"What must I do to be saved?" (Acts 16:30).

Have you ever really seen yourself to be a lost sinner? Do you "Of course we are all sinners"? That is very true; but some are sinners saved by grace, journeying to Heaven, others are lost sinners, hastening as fast as time can carry them to unending misery

The great question is, Are you saved or lost? Face the question fairly. Were you called to meet pared? "Thou art of purer eyes than to behold evil, and canst not on iniquity" (Hab. 1:13) Righteousness and judgment are the habitation of his throne" (Psa. 97:2). If unsaved, unconverted, unforgiven, ponder the Word of the living God: "The soul that sinneth, it shall die" (Ezek. 18:4); The wicked shall be turned into Hell, and all the nations that forget God" (Psa. 9:17). If you know that you are lost, there is one both able and willing to save you. His mission to this world was to "seek and to save that which was lost" (Luke 19:10). Take the lost sinner's place, claim the lost sinner's Saviour, and salvation will be yours.

"The Ground of Salvation"

"God is holy and just; and though merciful and gracious, will by no means clear the guilty' (Exod. 34:7). In His Word He has said, "The soul that sinneth, it shall die" (Ezek. 18:4): "The (Ezek. 18:4); "The wages of sin is death" (Rom. 6: 23). How, then, can anyone be saved, for "all have sinned," and

The Scripture has declared, Without shedding of blood is no remission" (Heb. 9:22). Sin must be atoned for! Must all eternally perish? Is there no possibility of escape? A voice is heard from the throne of God, "Deliver him from going down to the pit" (Job 33: 24). Justice asks, "On what ground?" "I have found a ransom." What was the ransom provided by God for the redemption of sinners? "Jesus gave himself a ransom for all" (I Tim. 2:6). The ransom price has been paid and accepted. Justice is satisfied, not with what you have done, but with what Christ did for you. On the ground of His finished work God invites, and beseeches you to accept a free, full, present and perfect salvation. "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

"How to Be Saved"

It is a wonder that any are unsaved when God has shown so clearly and fully in His Word how salvation is to be obtained.

Numbers, instead of being guided by what God's Book says, go by what Mr. So-and-so thinks; thus they are ignorant of the way of salvation.

If you wish to be saved, hear what God says to you in the following Scriptures: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "All that believe are justified from all things" (Acts 13:39). "Whosoever believeth in him shall receive remission of sins" (Acts 10:43), "He that believeth on him is not condemned" (John 3:18). first-born in the bloodsprinkled house in Egypt was preserved from the destroying angel because God had said, "When I see the blood, I will pass over you" (Exod. 12:13). Salvation can only be had by faith in Christ.

Salvation without money, salvation without price, Salvation without labour, believ-

ing doth suffice; Salvation now this moment, then why, oh! why delay? You may not see tomorrow; now is salvation's day."

"Far Too Easy a Way"

Many are stumbled at the simplicity of the gospel. When it is (Continued on page 9)

A Warning to All

Charles Haddon Spurgeon, the great London preacher, often warned sinners not to trifle with eternity, but to flee from the wrath to come. It is our bounden duty to warn sinners of their eter-nal danger, and urge them to re-pent and come to Christ who alone can save them. Their sins can be washed away in the sacrificial death of Christ on the cross. Hasten, O sinner; come to Jesus; come now, ere it is everlastingly too late! Come! Come! Listen to this solemn appeal:

Alas for thee, that thy pulse should beat a march to hell, Alas! that yonder clock, like the muffled drum, should be in the music of the funeral march of thy soul. Alas! alas! that thou shouldest fold thine arms in pleasure, when the knife is at thy heart. Alas alas; for thee, that thou shouldest sing, for thee, that thou shouldest sing, and make merriment, when the rope is about thy neck, and the drop is tottering under thee! Alas! for thee, that thou shouldest go thy way, and live merrily and happily and yet be lost! Thou remindest me of the silly moth that dances round about the flame, singeing itself for a while, and then at last plunging to its death. Such art thou! Young woman, with butterfly clothing, thou art leaping round the flame that shall destroy thee! Young man, light and frothy in thy conversation, gay in thy life, thou art dancing to hell; thou art singing thy way to damnation, and promenading the road to destruc-tion. Alas! alas! that ye should be spinning your own winding-sheets; that ye should every day by your sins be building your own gallows; that by your transgressions ye should be digging your own graves, and working hard to pile the fagots for your own eternal burning! Oh! that ye were wise, that ye under-stood this, that ye would consider your latter end. Oh! that ye would flee from the wrath to come!

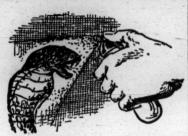
-C. H. Spurgeon.

Jungle Doctor Looks for Trouble

(Continued from page 2)

its ugly head reared up, was a cobra.

I moved across the operating theatre and through the closed fly-proof doors at speed. As the bolt shot home that kept those flimsy doors shut, I let out a sigh of relief. The snake had moved across and had reared its head up and was beating it against the wire, spitting at me. For a minute I watched and wondered what to do. Then my eyes fell on a bottle of ethyl chloride on the anaesthetic tray in front me. I took up this bottle and as the snake spat at me I pressed theatre. I would tell you words down the little lever, which sent of strong importance."



a thin stream of highly powerful anaesthetic straight on to the wire near the snake's head. This enraged the creature and it struck again and again, and then I noticed that it moved backwards somewhat.

The reek of the anaesthetic was almost overpowering. I moved up to the door and slipped the bolt and, opening the door the merest crack, I sprayed the anaesthetic straight on to the ugly head of the snake. For a moment it drew back and then its head swayed and went to the ground.

Now it is a principle of mine never to operate until the patient is properly under the anaesthetic and I was particularly careful on this occasion! It was only when a splutter from the bottle I held indicated that the anaesthetic was finished that I moved quickly into the operating theatre, picked up a pair of secateurs and did a neat amputation just south of the creature's head. It was one of the occasions in which the operation was highly successful, but the patient died. The surgeon was thoroughly satisfied with the result. An idea was forming in my head and I grinned.

I took up a pair of forceps, held the snake up where I had first seen it and put the head and the neck as close together as possible. Then I proceeded with my task of assembling the apparatus which was to remove the fluid from Simba's chest, and give him a very real chance of recovery. I pumped up the primus stove and sterilized this apparatus, then carrying it on a tray I went across to the ward.

'Temperature 100, Bwana,'' said Kefa, "respiration 24, pulse 120."
"Bwana," said Simba, trying to lift himself up on his elbow, "yah, it is hard for me to breathe

"Heeh," I said, "but I will take some fluid from your chest."

with glass and rubber and fastened to a bicycle pump, while a
long needle, on another piece of
rubber, led away from the bottle.

"Burna" he said "the bottle.

"Burna" he said "the bottle.

"Burna" he said "the bottle. e saw "Bwana," he said, "heh, with

"Heh," I nodded, "with that."
"Kah," he said, with a shadow of his usual cheerful grin, "this is like hunting a leopard in a trap with a spear. The leopard

has no choice but to be stabbed."
"Hongo," I said, "and do you give chewi, the leopard, a local anaesthetic before you stab him?"

Twenty minutes later it was a much more comfortable Simba

who lay back on his pillow. "Kah, Bwana, that feels better,' he said.

"Hah," I said, "if you have a lot of fluid inside you, kah, you have not room for your lung to Behold, Simba, there is much trouble yet. You will be lying in that bed for many days.

Be very quiet."
"Bwana," said Simba, his voice lower than usual, "I have been thinking. When I was in the house of my relation, just before I felt strong pain in my chest, I heard the sound of feet, but I thought it was the wife of my relation.

Bwana, at the same time as that arrow was thrust into my side, my nose told me the story of an evil smell. A strange smell, such as of dying flesh, the sort of thing that happened with the man who had that very bad ulcer. And yet, Bwana, with it there was something else, something my nose never told me before.

"Hongo," I said, "this perhaps will help us to find the person who did the damage."

As I walked through the door Daudi met me.

"Bwana," he said, "come to the

I went into the theatre, grinning to myself as I thought of the shock that was coming to Daudi, walked through the fly-proof doors and idly picked up the crocodile forceps which now reposed in their own particular spot in the cupboard. I moved them to and fro, oiling the joints, when Daudi said:

"Bwana, there is certainly great trouble in the village of M'bovu. My relation would not allow me to give him eye medicine. He said that the Chief had forbidden anyone to taste of the medicines of the hospital. There are also, Bwana, murmurings of danger coming our way. They say that

He suddenly looked down and gave a yell. Grasping me by the shoulder, he almost swung me off my feet in the effort to get me

out of the room.
"Bwana," he yelled, "nzokathe snake! It is behind you. See

over there!"
"Oh, that," I said. "Yes, the snake. I found it there earlier in the afternoon and so I cut its head off lest it should do any harm.'

"Kah," said Daudi, his eves open wide. "You cut its head off? And, Bwana, what did the snake

"Nothing. It just let me." Daudi shook his head. "Kah, Bwana, this is a strange thing,' Then he wrinkled his nose and a slow smile came over his face. "Bwana, you gave it anaesthetic

I pointed to the spray bottle, which was empty.

"It spat at me, Daudi, so I sprayed at it, and now it's dead. Behold, I think there are many things regarding our noses which will help us in this matter." And I told him what Simba had said.

"Yah," said Daudi, "I smelt that smell also on the man that was here at the hospital this morning. Bwana, he was near the theatre. Do you think he could have put that snake there?'

"It may be, Daudi, but he made a mistake, for no damage came

to us."
"Hongo," said Daudi, "I was reading today the words of King David. Did he not say, 'The Lord is my refuge, my keeper'? Did he not say that He would protect us from lion and from snake?"

"Heh, Daudi," I said, thumbing over the pages of the Bible. "It Simba raised his eyebrows as also says about those of us who a pickle bottle coupled follow God, 'Because he has set

Together Daudi and I knelt down by that operating table and thanked God for being Almighty and very active on our behalf.

To be continued

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-Chas. Alexander

God's Way of Salvation

(Continued from page 8)

presented to them in all its fullness and freeness, they declare that believing on the Lord Jesus Christ is "far too easy" a way, and refuse to accept it.

Thank God, it is an "easy" way of being saved. Well might the poet Cowper sing:

Oh, how unlike the complex works of man,

Heaven's EASY, artless unencum-bered plan."

Though an "easy" way, it is not too easy," since it is obtained through believing in another by whom the difficult work has all been done—the Lord Jesus Christ. It was not "easy" for Him to be mocked and insulted by men. It was not "easy" for Him to be scourged, spat upon, and crucified. It was not "easy" in the moment of His humiliation and agony to be forsaken by God. It was not "easy" for Him to be "wounded for our transgressions and bruised for our iniquities" (Isa. 53:5).

Though an easy way, it is God's only way of saving sinners, and if you are not saved in that way, you will never be saved at all. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

"I Always Believed on Jesus, and Yet I Cannot Say That I Am Saved'

Depend upon it, if this is what you say, or think, you are completely mistaken. No one has always believed on Jesus. You may have believed a great deal about the Lord Jesus, but you have never really believed in Him. You, have never received His glorious gospel or you would be saved. What about the Lord Jesus do you believe? "I believe that He died on Calvary for sinners." Believing that won't do you any good. Do you believe that He bled, and suffered, and died on account of your sins? If you did, you would see that there was no reason why you should be afraid of meeting God. If you did, you believe in order to be saved?' would know from the Word that you have eternal life, and would not come into judgment on ac-

declared: "Whosoever believeth in him shall receive remission of sins" (Acts 10:43); "All that believe are justified from all things" (Acts 13:39); "He that believeth on me hath everlasting life" (John 6:47). Therefore, if you really believe on the Lord Jesus Christ, God says that you are saved.

"I Don't Believe in the Right Way'

If you are not already saved you don't believe on Christ in any way. Scripture does not recognize two ways of believing—a "right" and a "wrong" one. Men may speak about a "living faith" and a "dead faith," a "saving faith" and an "intellectual faith," but Scripture speaks of believing what God says. Faith in man and faith in God are the same exercises of mind; the difference is not in the faith, but in the person on whom the faith terminates. Those who are lost perish through believing the Devil's lie, and those who are saved are delivered through believing God's truth, "The devils believe and tremble," because rejoice with joy unspeakable, because they are destined to spend eternity in happiest fellowship with the Lord Jesus Christ.

Paul did not say to the jailer, Believe on the Lord Jesus Christ with the right kind of believing, and thou shalt be saved." If he had, the jailer, in his ignorance, would not have understood him. Paul said to him, "Believe on the Lord Jesus Christ" (Acts 16:31). Do the same "and thou shalt be saved." Don't think about your believing, but about Christ, the object of faith.

"Must We Not Work Out Our Own Salvation?'

Such a question is often asked by the anxious as well as by careless sinners. Sometimes it is put in this form: "Does it not say in the Bible that we are to work out our own salvation? How, then, can you reconcile that with the statement that we have only to

When you ask, "Does it not say we are to work out our own salvation?," whom do you mean? Do count of your sins. No one can you mean every person—saved believe on the *Lord Jesus Christ* and unsaved? If so, you have only without being saved, for He has to look at the epistle and see to

whom it is addressed. Philippians 1:1: "To all the saints in Christ Jesus at Philippi, with the bishops and deacons." They were already saved. They did not hope to be, they knew they were saved. "My out your own salvation" (Phil. 2:12, 13) 2:12, 13). They were already in possession of it. "Your own" implies possession. They were to "work out" what God had wrought in. This passage certainly has no reference to the unsaved. The unsaved are "dead in trespasses and sins," and therefore cannot work out their salvation. Besides, Scripture declares: grace are ye saved, . . . not of works, lest any man should boast" (Eph. 2:8, 9).

"Must I Not Pray to Be Saved?"

Scripture nowhere states that salvation is to be had by prayer; it speaks of sinners being saved only in one way-through simple faith in the finished work of the Lord Jesus Christ. Did the Lord Jesus tell Nicodemus to "pray and be saved"? No. "Whosoever believeth in him should not perish" (John 3:15). Did Paul, in answer to the question, "What must I do to be saved?" reply, "Pray earnthey are doomed to eternal despair; and the saints believe and get it"? No, it was, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). You do not need to pray to God for salvation; He is at this moment beseeching you to take it (II Cor. 5:20). Besides, Scripture says: Without faith it is impossible to please him" (Heb. 11:6), and an unconverted man has not faith in Christ. Faithless prayers are unacceptable to God. Why not put your name in the "whosoever" of John 3:16, and obtain the blessings mentioned in the Scriptures?

Instead of continuing to pray for salvation, even now as you read these lines, stretch out the empty hand of faith and take it as a *gift* from the pierced hand of the Lord Jesus. "The gift of God is eternal life" (Rom. 6:23). 'Whosoever will, let him take the water of life freely" (Rev. 22:17). This gift of God is for you. Will you take it now?

"If I Do My Part, God Will Do His"

A Christian in the East of England used to say it took him forty-two years to learn three things: (1) That he could do nothing to save himself; (2) that God

(Continued on page 10)



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There is never a cross so heavy But the nail-scarred hands are there

Outstretched in tender compassion The burden to help us bear. There is never a heart so broken,

But the loving Lord can heal The heart that was pierced on Calvary

Doth still for his loved ones feel.

There is never a life so darkened, So hopeless and unblessed, But may be filled with the light of God

And enter His promised rest. There is never a sin or sorrow, There is never a care or loss, But that we may bring to Jesus And leave at the foot of the

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It will always be a wonderment one of the ten cleansed lepers bothered to say, "Thank you!" Even Christ lamented, "Were there not ten cleansed? but where are the nine? There are not found in contributions from crossword

that returned to give glory to God, save this stranger" (vss. 17, 18). Ingratitude is a sin!

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on the

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By Dr. Walter L. Wilson C

did not require him to do anything; and (3) that Christ did it Jesus Christ, and thou shalt be

(Continued from page 9)

God's Way of Salvation

If you learn these three lessons, you will never talk about your doings. Your "part" is to admit that you are lost and helpless, unable to do anything to save yourself. Your "part" is to cease thinking of being saved by anything you can do or feel. Your "part' is to believe that Jesus did everything that was necessary—that He finished the work of atone-ment and paid the ransom price with His precious blood. As soon as you cease trying to be saved by your doings, and believe on the Lord Jesus, who did it all and paid it all, you become a son of God, an heir of glory, and a joint heir with Jesus Christ. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

'It is finished, yes, indeed, Finished every jot; Sinner, this is all you need; Tell me, is it not?"

If God is satisfied with Christ's finished work, surely you ought to be satisfied with that which satisfies Him.

"I Am Too Great a Sinner"

Some who say this really suppose they are too wicked to be forgiven; but in many cases it is only said in mock humility as an excuse for continuance in sin. There can be no doubt that you are a great sinner, and far worse than you imagine. "You have no idea how wicked I am." I don't know, and what is more, I don't wish to know; but this I am cer-tain of, that God knows all about you. Since you were an unconscious babe on your mother's breast, He has watched over you, and loved you with more than a mother's fond and tender love. In spite of your sin and folly, He stands with outstretched arms ready to receive you. The prodigal son was received by his father in his rags and wretchedness, misery and poverty, and God is willing to save you now. Take the lost sinner's place and claim the lost sinner's Saviour. "Him that cometh to me I will in no wise cast (John 6:37). Though a "great sinner," you are not beyond the reach of His pardoning mercy, and even now you may receive the full and free forgiveness of all your sins by simply believing on Him who died for you (John 6:47). "The Son of man is come to seek and to save that which was *lost*" (Luke 19:

"No One Can Be Certain of That"

10).

Paul's reply to the most important of all questions was very

rect entry will receive a coupon along with the weekly prize. Save these coupons. They are important. According to the new rules two prizes will be awarded. At the two prizes will be awarded. At the end of the year those who have sorry enough for my sins." And fifty coupons will receive a Sco-field Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be year those who have a Sony enough if you were very sorry, would God be more willing to save you than He is now? "I think so." Then you are completely mis-taken. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an in-dividual and not a group basis. Please limit all correspondence to only necessary items.

Answer to Puzzle No. 20

T		1	G		A	N	D		T	1	M	E
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distinct: "Believe on the Lord" saved." He did not say, "Believe on the Lord Jesus Christ, and you will have a good chance of being saved;" but, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). How wondrously simple!

Numbers declare it is "great presumption" in any one to "go the length" of saying he knows that he is saved. They affirm that "no one can be certain," and that all we can do is to have a "humble hope." How different this from the teaching of the Lord Jesus Christ and His apostles! Paul says, "We are always confident" (II Cor. 5:6). The Apostle John says, "I write unto you, little children, because your sins are forgiven you for his name's sake" (I John 2:12). "We know that we have passed from death unto life" (I John 3:14). Every one who believes on the Lord Jesus is bound to believe that he is saved. It would indeed be "great presumption" in any one to doubt the word of the living God. "He that believeth not God hath made Him a liar" (I John 5:10, 11), but he who believes Him has the divine and unfailing promise: "Thou shalt be saved."

"Can a Man Be Saved at Once?"

The same hour of the night that the jailer asked, "What must I do to be saved?" witnessed his conversion and baptism, and it is likewise added, he "rejoiced, believing in God, with all his house." In one short hour the whole household believed, were saved, were baptized, and were rejoicing in salvation.

It is of no use saying that "no one can be saved at once," for Scripture clearly shows that those mentioned in the New Testament as soon as they believed were saved. Some have supposed that conversion is a gradual process, requiring much time and earnest prayer. How long does it take you to believe what your father says? A moment of time is sufficient.

Another figure is employed—"looking." "Look unto me, and be ye saved" (Isa. 45:22). How long did it take a bitten Israelite to be cured? The one moment he was dying! the next, by simply looking at the brazen serpent, he was completely healed (Num. 21: 9; John 3:14, 15).

The very moment you believe in, or look to Jesus, as the one who bled and suffered for you, you are pardoned and saved.

"There is life in a look at the Crucified One,

There is life at this moment for thee.

Then look, sinner, look unto Him

and be saved-Unto Him, who was nailed to the tree."

"I Have Not Repented Enough"

"But does it not say unless we repent we shall perish?" Yes: but what do you think is the meaning of "repentance" in Scripture? "Sorrow for sin." Here you are wrong. It does not mean sorrow for sin; it means a change of mind (see Matt. 21:29). This change will doubtless produce sorrow; but sorrow and repentance are two very different things (see Heb. 12:17, margin; II Cor. 7:9). When God calls on you to "repent, and believe the gospel," He wishes you to lay aside your wrong thoughts, and believe the glad tidings that He proclaims to you. Formerly you may have imagined that you were required to feel very sorry before being saved. Change your mind. You may have supposed that you must first "feel" some great change, and then you would know you were saved. Change your mind. First believe in God's great love to you, as revealed in His gospel, and you

(Continued on page 11)

"Sword Wit Sharpener"

57 "Desired him that he would... with him"

58 "To whom little is . . . , the same loveth little."

CLEWS DOWN

"This woman hath —ed my feet with ointment."

Shatter
"And did wipe them with the

hairs of her . ."
Diminutive of Edgar
"... thou this woman?"
"Brought . . . alabaster box of ointment"

Those who profess some ism "And the ... fifty"

10 "Go in..."
12 "Thou gavest me no...for my

14 "And anointed them with the

20 "My head with . . . thou didst not anoint."

Possesses "The one owed five . . . pence."

See 37 across.
"I suppose that he, . . . whom

he forgave most"
"And . . . at his feet behind him weeping"
"Knew that Jesus . . . at meat in the Pharisee's house"
"I entered into thine . . . "
Deep orange-red variety of chalcedony

cedony 38 Number of Psalm beginning,

Stout Japanese herb

The Sinful Woman Anoints Christ's Feet

Luke 7

- CLEWS ACROSS 1 "Would have known who . . . what manner of woman this is"
- ". . . frankly forgave them both."
- 5 "He . . . unto him, Thou hast rightly judged."
- 9 Imitated
- 11 Being
- 12 Weight (abbr.)
- 13 Ocean
- 14 Old English (abbr.) 15 Rearrange "hats."
- "Certain creditor which . . two debtors"
- "For she . . . a sinner"
 Topographical Engineer (abbr.)
- 19 "Thou gavest me . . . kiss."
 21 "Simon, I have somewhat to say . . . thee."
 23 "Wiped them with the hairs of
- head" 24 "Woman since the . . I came
- in hath not ceased to kiss"

 Dental Technician (abbr.) Place Abram lived before going
- to Canaan (Gen.)

 28 A Southern state (abbr.)

 29 "Behold, a . . . in the city"

 32 Same as 19 across
- Doctor of Sacred Scripture (abbr.)
- (abbr.)
 35 and 43 across—"... hath saved thee."
 37 and 25 down—"Her..., which are ..., are forgiven."
 40 Form of the verb "to be"
 42 Yellow Hawaiian bird
 43 See 35 across.
- 44 "And began to wash his feet
- with...(s)'
 45 External
- 46 Ancestor of Jesus 48 Director-General (abbr.) 49 Document si 50 Esau (Gen.) Document signed (abbr.)

Deadline: June 16, 1958

To that extent 55 Behold

"Why do the heathen rage"
"For . . . loved much"
Very large bird "And kissed his"

Tatter
"Which . . , them will love him

52 One twelfth of the year (abbr.) Staten Island (abbr.)

"And he saith, Master, say

PUZZLE NO. 23

Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois
PRINT CLEARLY

Address

(Cut along dotted lines)

THE RULES

1. Fill in the empty blanks according to the clews given. Answers must be complete and cor-

2. PRINT (not write) your name and address in the blank below the puzzle. *This* coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD of the Lord, Wheaton, Illinois:
If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clew numbers given on a separate sheet of paper. Entries will not be re-

turned.
3. In order for you to receive the book, *Pocket Commentary on John*, your entry must be postmarked by midnight, June 16, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 23 will appear in the June 27 issue of THE SWORD OF THE LORD.

4. Each person having a cor-

God's Way of Salvation

(Continued from page 10)

will know that you have eternal life (John 5:24).

"I Cannot Love God"

A lady became anxious about her soul. She earnestly sought to 'love God" in order to obtain the forgiveness of her sins, but her heart seemed to get harder and harder. Meetings were being held in the district, and one evening the preacher said: "Some imagine that God requires people to love Him in order to be saved. They begin to examine their hearts, and they cannot find one particle of love in them to God." "If," said "we were not to be saved till we loved Him, we would never be saved at all; but the blessed truth is, He loves us." "Herein is love, not that we loved God, but that he loved us, and sent His Son to the propitiation for our sins" (I John 4:10). The moment she give Christ to die for all her crim- it is because you do not believe son sins, peace and joy filled her heart, and she could not help lov-ing Him for all He had done for her. "He that loveth not knoweth not God, for God is love" (I John

Have you been trying to love God in order to be saved? If so, other hand ponder the solemn give it up. It is true you ought to love God, but so long as you are unsaved you cannot. Get to know His love to you, and you will be able to say with gratitude in your heart, "We love him, be-cause he first loved us" (I John 4:19).

"I Don't Feel Anxious Enough'

Numbers when awakened to see their guilt and danger become occupied with their feelings, instead of with God's feeling towards them. They never seem to ask themselves the question: Does my salvation depend on how I feel toward God, or on how He feels toward me?" Again and again we hear the remark, "I don't feel anxious enough," or "I don't feel sorry enough." Such have read, or heard of some who were in great darkness of soul, and they imagine that they must go through a similar experience. They are very unlike the woman who, when asked how she got through the "Slough of Despond" (mentioned in Bunyan's Pilgrim's Progress) replied, "I did not go that road at all; I went straight to the Cross.'

Don't think of your anxiety, or lack of anxiety, but ask yourself: "Is God willing to save me now?" Again and again in His word He declares that His desire is that you should not perish, but be eternally saved (see Ezek, 33:11; I Tim. 2:4-6). Cease occupying your mind with your feelings. Think of His wondrous love to you as manifested in the gift of His onlybegotten and well-beloved Son. On the ground of what He did and suffered, you can be saved even now as you read these lines (II Cor. 6:2, 3).

"I Could Not Hold Out"

This is what many a one says. In fact, it is a very common difficulty with those who are exercised about their soul's welfare.

"I have often tried to be a Christian, but have failed. Sometimes I thought I was one, but the happy feelings vanished, and I was just as bad as ever, so there is no use in me professing," say some. Don't you be troubled about your "holding on." What you are now required to do is to believe on the Lord Jesus Christ, and the that.' moment you do so you obtain eternal life (John 3:36), and the peller told him that Christ though assurance that you will never perish (John 10:28). Then, as to how you will "get on" after you are saved, the same Christ who saves from wrath to begin with, saves keep you safe to glory to end with. "His name shall be called Jesus: for he shall save his people He "is able to keep you from fall- it now," said the seeking soul, and ing" (Jude 24), and has promised believing on the Lord Jesus never to leave or to forsake those Christ, as his Saviour, he went on who put their trust in Him. The his way rejoicing. moment you believe on Christ you are His; and He has pledged His not, come to Him now. Believe

"Would It Not Be Great Presumption?"

Presumption to do what? "Presumption in anyone to say that he knows he is saved." But if God declares you may be sure, and tells you how you may be sure, would you call it "presumption' to believe Him? "Assuredly not." Then listen to Him: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (I John 5:13). Instead of it being "presumption" to believe what God says, to doubt Him is to be guilty of the greatest sin that anyone can commit.

"But I cannot say that I am saved." Then you do not believe in the Lord Jesus Christ? "Oh, yes, I do!" You must surely be mistaken; for the Scripture states that "He that believeth on the Son hath everlasting life" (John saw that God so loved her as to 3:36); and if you are not saved, on Him.

"I believe on Christ, but I can-not say I am saved." Then you are making God a liar; for He again and again asserts that every one who believes on Christ has eternal life (John 6:47). On the "He that believeth not words: God hath made him a liar, because he believeth not the record that God gave of His Son" (I John 5:10, 11). Believe and be saved.

"I Don't Feel Any Change"

Of course not. How could you so long as your mind is occupied with your feelings toward God, instead of with His feelings toward you; if you continue to look into your cold, wretched heart, you will become more and more miserable. By dwelling on its coldness, or hardness, your want of love or want of sorrow, faith or feelings, you will be unhappy. Peace is not to be derived from looking within; it is only to be found by looking unto Jesus, by thinking of His great love to us in what He has done and suffered for us, and not by anything that we have done or suffered for Him.

Look to Jesus, weary one, look and live:

Look at what the Lord has done, look and live!

Though unworthy, vile, unclean, look and live:

LOOK AWAY FROM SELF AND SIN look and live!"

So long as you do not believe on Christ, you cannot have any love to Him. You must first believe in His love and death for you; and the moment you know that the mighty work of atonement has been accomplished, that justice has been satisfied, you will obtain peace with God, and love will flow out and over to Him who loved you, and gave Himself

"How Am I to Come to Christ?"

if he could tell him what was you are saved. meant by "coming to Christ." "I have been hearing," said he, "a been urged and entreated to 'come he never told us how to come to Him. Can you tell me?"

"Can you fly to Him?" inquired the preacher. "No, I cannot do that." "Can you walk on your feet to Him?" "No." The gosin Heaven, was beside him on earth, loving him with a deep, strong, and tender love, eagerly anxious to save him. He was shown that with his mind and from sin to go on with, and will heart, and not with his body, he was to go to Jesus-in other words, he was to believe on Him who died that he might live. "Is from their sins" (Matt. 1:21); and that it? Is it so simple? I see

Have you come to Christ? If

"I Cannot Realize It"

What do you mean? "I see that Christ died for me. I know that is perfectly satisfied with what He has done; but, somehow or other, I cannot realize that I have everlasting life."

Your mistake is you are taken up with the realizings of your mind instead of with the realities of God's salvation. Suppose for some crime you were sentenced to a term of imprisonment, with the option of paying a large penalty. A friend pays the amount in full, and brings you a receipt; would you then fear being sent to jail? "No." Why not? Because of your "realizings" or "grasp-"No." Why would you not be afraid? "Because the ransom had been paid." Would you be required to "realize," or "grasp," or "lay hold" of the money in your mind? "Certainly not."

God in His Word tells you that Christ has given Himself a ransom for you (I Tim. 2:6), and on the ground of what He has done you may be saved. Do not think of your "realizings," but believe in the reality of His death for you, and you will know that you are saved, and the possessor of eternal

"I Cannot Feel Saved"

Martin Luther, in one of his conflicts with the Devil, asked by the arch enemy if he felt his sins forgiven? "No," said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His

Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt feel saved" (Acts 16:31). No one can feel that his sins are forgiven. Ask that man whose debt was paid by another, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid; I know from this receipt that it is paid, and I feel happy because I know it is paid." with you. You must first believe in God's love to you as revealed at the Cross of Calvary, and then you will feel happy, because you will know that you are saved.

A cheerful old Christian, on hearing persons speaking of their feelings, used to say, "Feelings Feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety right on to eternity, and I'll stick to that like a limpet to the rock.

'Be my feelings what they will, Jesus is my Saviour still."

God Says I Am Saved, and It Must, Therefore, Be True"

Such were the words uttered by young convert on the night he found peace. Can you truthfully dopt his language?

"I wish I could." Then there is nothing to hinder you from doing so now. Jesus has died on Calvary for you; He has "suffered for sins the just for the unjust," and God has declared that those who believe on Him have eternal life (John 5:24; 6:47). If, therefore, you really believe on Him who A Scottish shepherd, in a state bore the wrath and curse for you, you have God's Word for it that

"I cannot feel I am saved." Neither do I; but, thank God, I most earnest discourse; we have know it, simply because He says so in His Word, and I am confito Christ'; I felt as if I had been dent He always speaks the truth. sitting on nettles all the time, for Salvation is not obtained through our feelings, but through faith in what Christ did for us (I Cor. 15:1-4). Jesus felt the weight of sin when He exclaimed, "My God, My God, why hast Thou forsaken me?" (Matt. 27:46). "Once in the end of the world (or ages) hath He appeared to put away sin by the sacrifice of himself" (Heb. 9: 26). Now, as you read these lines. believe on Him who bore sin's penalty, and with the young convert you will be able to say, "God says I am saved, and therefore, it must be true."

"Time Enough Yet"

Allow me to ask you in closing, Are you saved? "I intend to be, but there is no great hurry. What! "No great hurry," and the messenger of death at your very door! The man-slayer, with the word to guide, guard, and keep in His love and death for you, and avenger of blood on his track, you, and to give you strength and grace to live and work for Him. of Him who cannot lie, that you not think so. When asked why

will you vation, what answer give? Don't, Oh! don't allow Sato lull you to sleep in the cradle of a false security. Time is short, and eternity is at hand. Will you, can you, dare you remain one moment longer unsaved? "Now" is God's time. "Tomorrow" may be too late. The thunder-cloud wrath may suddenly burst upon you, and if you remain in your present position, the voice from Heaven may sound forth, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20). What, then, would become of

Don't be perplexed about the future. He who saves sinners, has promised to "keep" them; and the moment you receive Christ into your heart by faith, He will grant you power to overcome sin, self, and Satan, and give you strength to live for Him who died for you.

Decide Today

If after reading the remarkable sermon above by Brother Mar-shall which has led so many to Christ, you are willing to decide today and accept Christ as your own Saviour, will you not sign the

are saved, have eternal life, and you despised His pardon and re-will never perish (John 5:24). | jected or neglected His great sal-it and send it to the editor? Say yes to God this moment, confess Christ openly by writing to say so, and the editor will send you a letter of counsel and encourage-

> Evangelist John R. Rice, Editor THE SWORD OF THE LORD Wheaton, Illinois

Dear Brother Rice:

After reading the sermon. God's Way of Salvation," by Rev. Alexander Marshall, I realize that I am a sinner. I see the folly of excuses and delay, and here and now I repent of my sins and trust Christ to save me. I depend upon Him today for forgiveness and everlasting life, and by His grace I will confess Him openly as my Saviour, and live for Him.

Signe		 	
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Date	- 0	 	

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being? Learn what science has discovered about vital substances found in our food, in the soil and in all of nature. Read and Study the opinion of experts . . . THEN BUY . . . the vitamin formula which fills your needs and reflects expert knowledge . . . TES . . . why should I take Vitamins and Minerals? Learn the answers before you buy. Is there a new way to health and ruman body. isted below are some of the vital substances found in the RA-MANA Formula . . . and a summary of their nutritional job in the

your body. Not enough B1 can mean irritability, moodimust be replaced daily. ness, depression. B1 is used very rapidly under stress, VITAMIN B1 promotes efficient circulation of blood in

cell of your body for normal function. Adults lacking lips also may be due to lack of B2. drive. Disorders of the skin and eyes, sores, cracked B2 may often feel persistently weak, lack energy or VITAMIN B2, Riboflavin, is a vitamin required by each

also indicate a lack of Niacin. of this vitamin. Digestive and gastric disorders may upset. Pellagra, is a disease traceable to a severe lack When you lack Niacin you may be irritable, easily NIACIN . . this vitemin is a food used by your nerves.

parts of your body. Lack of C may cause pains in the VITAMIN C, found in many fruits and vegetables, it joints, a feeling of weakness. Frequent colds may be benefits gums, teeth, muscles, heart and many other result of vitamin C lack.

the diet. VITAMIN A helps growth, vitality, vision. Experiments n your diet. Disorders of the skin, eyes, bones and how that vitality is good when enough Vitamin A is eeth have been related to a lack of Vitamin A in

bone structure, produces a disease called Rickets. children lack of this vitamin is known to cause poor body use the minerals, Calcium and Phosphorus. In VITAMIN D is a most important vitamin. It helps your

venting deterioration of the heart muscle. and seeds. It has been thought that Vitamin E is im-Wheat Germ. But it is found in many kinds of plants VITAMIN E is a vitamin which many associate with portant to proper development of muscles and in pre-

VITAMIN By has been said to be effective in con-

trolling extreme nervousness, insomnia, irritability, abgreat deal more needs to be known about this vitamin. dominal pain, weakness and difficulty in walking. A

other body functions. to the nervous system and is associated with many function with Vitamin D, has been found to be important nutrient for many years. It is related and works in PHOSPHORUS has also been known as an essential

changes associated with ulcers, cataracts, disorders of the body. Used by bones, teeth, hair and in almost all the parathyroid glands. of the building processes of the body. Is important to health of the capillaries. Also in preventing tissue the blood and coagulation, and in the balance and CALCIUM, one of the most important elements used by

glands such as the thyroid gland, and in preventing appearance of tumors known as 'goitre'. for its relationship to the proper function of certain IODINE has many uses in the body It is best known

may also develop from other causes and for other reasons. FORMULA is not all inclusive . . . and of course the symptoms and conditions shown as resulting from a lack of these substances Many other Vitamins and Minerals are used by the body. The summary above of vitamins and minerals in the RA-MANA



Biotin in the intestinal system. some forms of muscle pain. The body makes some against skin disorders, loss of appetite, insomnia and BIOTIN' is believed by scientists to protect the body

fat, and to be related to control of gastro-intestinal functions and disturbances. mains to be learned. Has been shown to decrease liver INOSITOL . . another vitamin about which much

to our ability to utilize protein in the diet. handle fats. It also is believed to have a relationship proper liver function, and to the ability of the body to CHOLINE is a vitamin believed to be important to

mineral is essential. fluids, proper tone and balance of the body cells this proper heart function, proper production of digestive lack leads to many disorders. Known to be related to POTASSIUM is indispensable to the body. A severe

e

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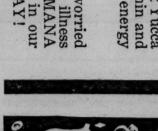
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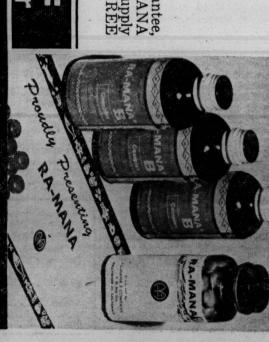
and depressed? These and many other aches, pains and illness may be the result of a vitamin mineral lack. THE RA-MANA COMBINATION of VITAMINS AND MINERALS... in our GREAT SPECIAL OFFER... should be acted on TODAY! Always tired. . run-down . . . can't sleep . . . nervous . . . worried

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Plus (ascorbic acid) 30.0 Mgm. (MDR)	7.5 Mgm. ***	Mgm.	1.0 Mgm	3.0 Mgm. (3xMDR)*	contains:
ment supplied. **MDR not est. x as Calc xx as Pot. Iodide.	POTASSIUM 75 Microgra IODINE 200 Microgra	JS.	D.	CONTENTS 90 TABLETS Each Tablet contains VITAMIN A 5000 India	THE RA-MANA M FORMULA

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